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HAWAIIAN MISSION

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1886

Hawaiian Mission.

Sunday, January 3. At a council meeting held at Laie, Elder Frederick Beesley was appointed to take a missionary trip to Hawaii, Elder Elihu Farrell to Kauai and Elder Enoch Farr. jun. to Maui. Elder Beesley, in his journal, states that in his case the chief object was to stydy the language by being where he would be obliged to speak it.

(Beesley)

Tuesday, Jan. 12. ~~President~~ Elder Enoch Farr jun. and Elder Frederick Beesley sailed from Honolulu per steamer "Lehua" and arrived at Maalaea Bay, Maui, where Bro. Farr landed the same day, Maui being his appointed field of labor, while Elder Beesley continued to Paauhau, Hawaii, where there was a branch of the Church. He landed near this place the following day (Jan. 13th) and found instructions from Elders Hyrum S. Harris and Albert J. Merrill to meet them at Waipio. Elder Beesley proceeded thither and attended Sunday school there on Sunday, Jan. 17, Elders Harris and Merrill arrived on the 19th. Elder Harris was president of the ~~Maui~~ district including Kohala, Hamakua & Hilo with Elder Merrill as his assistant. Elder Beesley applied himself vigorously to the study of the language and was soon making good progress. About this time M. K. Kou and G. L. Kanekapu, two native Elders, arrived in Waipio to assist the foreign Elders.

Sunday, Jan. 24. A conference was held at Waipio, attended by Elders Hyrum S. Harris, Albert J. Merrill and Fred. Beesley and native Elders Kou and Kanekapu.

Monday, Jan. 25. The three white Elders went on horseback to Mana, a ranch inland from Waipio, the residence of Sam Parker, a rich rancher and a friend of the "Mormons". There they remained until Feb. 2nd.

1886

Hawaiian Mission.

Tuesday, February 2. Elders Harris, Merrill and Beesley left Hana for Waimea, where there was a small branch of the Church. Here a letter was received requesting Elder Merrill to return to Laie. A week later Elders Harris and Beesley went on to Honomahau in the district of Kohala. Here Elders Harris and Merrill left Elder Beesley to visit with the natives and try to learn the language, while they continued their visits on the island. (Beesley)

Sunday, Feb. 21. Elder Peter Madsen, of Provo, Utah, arrived at Laie on a mission to Hawaii and to regain his health. He was accompanied by his wife Wilhelmine Madsen and two children (David and Mary)

1886

[illegible] Mission.

Tuesday, February [illegible]. On this date, under the [illegible]-plume of "Homespun," Sister Cusa F. Gates wrote the following to the "Deseret News" from Laie; as a pen picture of the plantation at Laie:

" It is difficult to bring this picture which I wish to present, clearly before your eyes. But bear in mind that Honolulu lies south from Laie, and that the road we traveled in my last letter leads northward, with all its various twistings and curves. Laie-~~Malou~~ mulos (dry Laie) is a small cluster of witewashed houses with little patches of gardens, tiny rice fields, and an occasional "kalo lo i," We have heard so much of the lovely ferns, mosses, and tropical trees of this Sandwich Island home, that our eyes seek eagerly for the swaying trees and graceful ferns. But only a rolling hilly expanse from sea to mountain, covered thickly with grass, is seen. The mountains are cut up into a hundred gorges, and you can see they, as well as mountain tops, are densely wooded. But no trees or shrubs, or even flowers are visible around you as you travel smoothly slowly along the grassy stretch of a mile and a half, lying between Laie Malou and Laie-~~proper~~ wai (wet Laie). In between grassy hillocks goes the buggy, and now turning a curve we can see the fine new meeting house away up on a distant hillside, near which are clustered the houses of the mission occupied by the white people. But nearer at hand, on the right, the waves roll softly on to the beach, and away out into the sea stretches the promontory guarded by a rock, surfdashed and bleak. On the left are fields, which, you are told, are the "cane fields." A rocky hill lies between us and the south end of the fields and you can see there is plenty of shrubbery on the other side of the hill which is thus sheltered from the trade winds. Away at the further end of the fields rises the sugar mill with its tall chimneys and outbuildings.

Swiftly the wheels roll, and we pass the fields, the promontory and suddenly turn west, leaving the beach, and making directly toward the hill(Lani-huli, the natives call it), on whose brow nestles the little white houses, which are to be our home for a few years. A long rock wall (wall) with a big gate, runs north and south. Outside this, are scattered in every direction, white board houses of the native population Passing through the gate, you are in the pasture; then, an abrupt rise of ground, a few paces farther and you go through the big gates of the surrounding picket fence of Laie Nei, or Laie proper.

And here we are! On the brow of a breezy, grassy hill, no trees, no shrubs, no flowers, but withal a finely situated little colony of

houses. This hill rises abruptly behind the Mission Houses, into a rocky ledge, on the top of which lies the grave yard; the hill becomes a precipice, going ruggedly down, down to a little sheltered valley between us and the mountain tops on the west.

This valley is a lovely spot, and luxuriant with a wealth of tropical beauty. It, or rather the largest portion of it, has been leased to some Chinamen, who have chequered it off into brilliantly green fields of rice. An artesian well near the center supplies the water. All through it are scattered tropical trees, bananas, cocoanut, kamani, hei, hau, and kukui, and numbers of tiny gardens are brilliant with scarlet geraniums, roses, and many tropical flowers. Grass and white-washed board houses are scattered here and there, the homes of natives and the Chinamen. On the north of this valley, runs the Laie river winding in and out and finally sluggishly emptying into the sea. Inside our picket fences is the much-added-to mission house (which always reminds me in some curious way of Joseph's coat of many patches, with its additions here, there and everyhere) also a large square new house used as bedrooms, by mission-house boarders, and three other various-sized houses used as dwelling houses by the families living here. A wash-house (the old cook-house moved away and turned to its present use) stands back a ways from the mission-house. Near this, rises our huge wind-mill pump. A well had been sunk and much good was anticipated from it; but, alas, the water turns out to be brackish, and although some help, it is not nearly as useful as was hoped. Under it, however, has been built a very convenient bath room with huge tub, and shower bath. Near these, on the southeast of the mission house, stands the barn, one side of which is used as a carpenter shop.

Down the slope, away, outside the fence and to the south of us, stands the old meeting house, used now as a schoolhouse, and still south, enclosed by a neat picket fence, is the new frame meeting house. It is a very creditable house, costing eight or nine thousand dollars. It is nicely painted, and looks cosy and clean.

Our place here is about half a mile from the sea. It is breezy, almost always, as the trade winds come to us from the ~~south-west~~ North East. So we are comparatively free from mosquitoes. You can prehaps get some kind of an idea of our island home, if you will stand with me on my doorstep, looking south. On our right, to the west, lies this little verdant vale, sheltered and green. Above it rise the steep western

mountains, cleft into many a wooded gorge, with an occasional spur, running down almost to a line with our houses; the little frame houses here, with the many-winged mission house overlooking us all, with its shabby eyes; the houses of the natives dotted on the grassy expanse of falling hillside, clear to the sea itself; the brown promontory reaching out its bare arm far into the sea; the long, low island, with an occasional single rocky island out in the blue waters, which sweep sometimes in high snowy mountains of foaming spray clear over their bald head; the curling, hurrying, much-described but never-described waves of the sea, chasing each other, like merry children, on to the pale gold of the sandy beach; the river winding and glistening to the north, on its way to the sea; the cattle lazily browsing on the hillsides; the native children inside the yard screaming and running at play around our stately flag-staff; the white dresses of the sisters as they flit in and out of their houses; all these with a serenely blue sky, and floating, sun-tinted clouds make up the every-day picture of Laie.

At some future time, I want to enter into our homes, with their habits and customs, visit the natives in their homes, and go through the mill, with its sugary sweet contents, and attendant machinery.

But for the present, let us say, good-by.

We are all pretty well, but have been stirred from center to circumference with the terrible news of President Cannon's arrest. To think of our honored, beloved leaders behind prison bars! It makes one cling with a little more desperate strength to the promises of our redemption, sure to be fulfilled! God hasten our deliverance."

(Des. News 35: 206)

1856

Sunday, Feb. 28. Sister Susa Y. Gates, wife of Elder Jacob F. Gates, at Lale, gave birth to a son who was subsequently named Joseph S. Gates.

Sunday, March 7. Conference was held at Honokane, island of ~~Maui~~ Hawaii, attended by Elders Hyrum S. Harris, ~~Albert S. Morrill~~ and Fred. Beesley After this conference the two ~~three~~ Elders went on to Honomakau at which place a most eloquent discourse was delivered by Elder G.L. Kanehapu, a native . Elder Beesley also had commenced to preach in the native language. (Beesley)

Friday, March 19. Elders Harris, ~~Morrill~~ and Beesley left the island of ~~Maui~~ Hawaii per steamer "Hinau" at Mahukona and sailed for Honolulu. (Beesley)

Saturday, March 20. Elders Harris, ~~Morrill~~ and Beesley arrived in Honolulu. On the same day Elders Sanford Allred and James Oswald and Enoch Parr Jun. arrived from Maui and soon afterwards Elder Elihu Barrell arrived from the island of Maui. (Beesley)

1356

Hawaiian Mission.

Wednesday, March 24. On this date under the nom-de-plume of "Homespun", Sister Rosa Young Gates wrote as follows to the "Deseret News" from Laie:

"It is quite in order to say that spring is here; but as there is not the least difference in the weather, to what we have had all winter(?) one can only look at the calendar and say,"this is certainly spring."

In my last letter we took a short look at Laie [illegible]. Now, there is so much I want you to see with my clumsy pen-spectacles, that I scarcely know where to commence. You must know we are a very lively, busy(ahem!) little community. Those who lived here years ago, when six or eight Elders, and three families constituted the whole white population, would hardly recognize us now. You see there are 22 Elders 10 women and ten children of the white people here. Then, there are are about 200 or 300 natives living on the plantation.

Conference is drawing near, and the Elders are all coming in from the surrounding islands. Everything and everybody wear quite an air of preparation.

It is expected that four Elders will be released to return home this conference.

As I am running about from one subject to another in this letter, I will not attempt anything descriptive, but mention the few current items of news, and wait till another time to tell you about the scenes around here.

There is one thing deserving of special mention. And that is the Laie Brass Band. When we came here last December the band had been practicing about a month. So they have been organized only about five months. And they play extremely well, for the length of time. The natives are generelly very musical. And the ones selected for this band are all very good natural musicians. They have been trained and led by Brother Isaac Fox, of Lehi, and he may well be proud of the result of his labors. The instruments are fine ones, and cost $400. It is nice to hear them play some bright, lively tune these lovely, tropical starlit nights; one forgets the distance from sweet home, and all the gloomy scenes being enacted there, and only remembers the "fourth of July" celebrations of one's childhood. Sugar -boiling has stopped for a few weeks. About half the crop has been taken off, realizing perhaps $7,000 or $8,000.

1886 (March 24)

It is expected that two more artesian wells will be dug soon to furnish water for land to lease to Chinese for a rice plantation.

We had a recent addition on the 28th of February to our little colony in the birth of a son to the wife of J. F. Gates; mother and child doing well.

Oranges and lemons have all gone, but the good old stand-bys, guavas, make their appearance on our tables semi-occasionally.

I will try and write you the Conference news if there is any, after it is over, till then we say to friends in Utah, Aloha Oukou!"

(Des. News 35: 227)

1886 ~~(April 4)~~

Thursday, April 1. Preparatory to the April conference, a number of council meetings were held at Laie, the first one on April 1, 1886, at which the Elders were assigned to their respective fields of labor for the next six months.

Friday, April 2. Another priesthood meeting was held at which statistical reports were read and commented upon. (Miss Rec. 70)

Saturday, April 3. Another priesthood meeting was held on this date at Laie at which Elder G. L. Kanekapu was appointed to labor on Kauai (to assist Elder Hyrum S. Harris) and Elder Enoch Farr, jun. Elder Matthew Noall was appointed to draw a plan for the Honolulu meeting house and furnish an approximate cost of the same at as early a date as possible. (Mission Record 71)

Sunday, April 4. On this and the two following days the annual conference of the Hawaiian Mission was held in the Tabernacle at Laie. Of Elders from Zion there were present: President Joseph F. Smith, Enoch Farr, president of the Mission, Albert W. Davis, Wm. Paxman (enroute to New Zealand), Peter Madsen, Sanford Allred, Geo. Cluff, Van R. Miller Alonzo A. Brim, Isaac Fox, John R. Tilby, James Oswald, Jacob F. Gates, Hyrum S. Harris, Joseph S. Hyde, Robert B. T. Taylor, Albert J. Merrill, Enoch Farr jun., Fred. Beesley, Matthew Noall and Elihu Barrell. Elder Jacob F. Gates writes:

"The time for our meeting, on the morning of the 4th inst., was heralded abroad over our little village by the tolling of the church bell, and the playing of our excellent brass band under the leadership of Brother Isaac Fox, of Lehi. Quickly the people assembled at "Lanihuli" (the little hill where the white folks live), and amid the flying of flags and drapery in the soft sea breeze fresh from the top of the bounding billows close by, and the strains of "The Young Recruit" from the band, we marched off to the Tabernacle.

A few minutes sufficed to seat our congregation of 400 or 500, which filled to overflowing our fine building. Along the aisles and in the gallery "makai"(seaward) sat our swarthy, but well dressed

native brethren. In the stand were to be seen the Elders from Zion.

Our choir, which by the way, is the best native one on the Islands, sang an appropriate hymn, which opened our three days' conference, wherein we rejoiced in listening to the simple but fervent testimonies of our native brethren, their "alohas" to the Laie Saints, and subsequently to the good instruction and encouragement from President Farr and his associates."

(Des. News 35: 319)

Monday, April 5. Conference at Laie was continued. The reports of the Elders showed progress. Some of the branches on Maui were, according to the reports, without organization on account of the migrating condition of the Saints. Many of the branches were reported.

Mokuiliula, of Naililii, had 43 members. They were active, but had no suitable meeting house.

Halawa had been asleep, but the Saints there were now attending to their duties.

Honomakau was alive and doing better than formerly. (Miss. Rec.)

Luna of Waihee reported that the Waihee branch had a membership of 60. At Waikiki (Maui) the members were very dilatory in attending their meetings.

Kaneohe (Oahu) was reported by Napiha as having had some baptisms of late and the branch was slowly increasing in membership. (Orig Notes)

Tuesday, April 6th. The Conference was continued at Laie.

The general authorities of the Church were presented and unanimously sustained, also the local Priesthood at Laie. Elder Jacob F. Gates writes;

"The statistical report for the term ending April 6th, A. D. 1886, shows our strength to be 3,859, natives exclusively.

Five of our little band were honorably released to return home, having labored faithfully in their calling, viz: Isaac Fox, Alonzo A. Brim John R. Tilby, George Cluff and Van R. Miller, the latter two having spent three and a half years here.

The distribution of the Elders for the coming term is as follows: Sanford Allred and Albert J. Merrill to the Island of Oahu; Joseph S. Hyde and Elihu Barrell to Maui, Molokai and Lanai; Hyrum S. Harris, Enoch Farr Jr., and Kanekapu to Kauai; Geo. A. Wilcox and James Oswald to the districts of Hilo, Hamakua and Kohala, on Hawaii, and Frederick Beesley to the districts of Puna, Kau and Kona, on Hawaii. During a council as to the advisiability of sending Brother Beesley alone, fear being entertained by some lest he get lost in the Puna forest or on the sandy waste near the volcano Kilauea, he being unacquainted with the country,

1856

one of the Elders remarked that he guessed there would be one to whom he would not be lost. How characteristic this of Mormon faith. Brother Beesley went alone.

The following brethren remain at Laie, viz.: Robert B. T. Taylor, to take charge of the stock (of which we have nearly one thousand head), Brother Mathew Noall as teacher of English school and Jacob F. Gates, secretory of Plantation, and general superintendent of the Y. M. M. I. Associations and Sunday Schools and to travel in the interests of the same as opportunity permits." (Des. News 35:319)

Albert W. Davis was appointed assistant superintendent of the Laie plantation, Peter Madsen to look after things around the house and mill, and Matthew Noall to be superintendant of the Laie Sunday School and choir leader at Laie; Jacob F. Gates to be bandmaster and bookkeeper at Laie.

Referring to this conference, the following is copied from the Mission record:

"Isaac Fox, about to return, had lived at Laie two years and three months, the remaining nine months were spent in the ministry. He was anxious that his band and choir should maintain their present standard of proficiency. (Miss. Rec.)

All the returning Elders spoke, bearing strong testimonies. Elder Wm. Paxman, en route to New Zealand, spoke. (Miss. Rec.)

and Joseph F. Smith was one of the principal speakers at this conference.

Orig. on file

Statistical Report of the Hawaiian Mi

Districk	Elders	Priests	Teachers	Deacons	Total Priesthood	Saints Male	" Female	New Baptisms	Total Members	Children Blessed (old)	Children Blessed (new)	Total Children	Total Souls
Kohala and Hamakua	57	22	27	17	123	174	221	40	435	79	13	92	650
Kau and Puna	32	17	7	8	68	43	92	16	149	37	8	45	264
Mol-kai and Lanai	97	29	37	18	181	176	273	25	474	71	5	76	731
Oahu	124	55	28	20	227	372	536	40	949	182	31	213	1434
Kauai	39	15	24	16	89	242	243	31	596	84	11	95	7[illegible]
Totals	394	138	123	79	688	1007	1365	152	2573	453	68	521	3[illegible]7

[illegible] read April 6, 18[illegible] Conference

[illegible]

Peresidena o na Apana.

[illegible]

[illegible] clerk of the conference,

Saturday, April 10. The following brethren sailed from Honolulu for America: Isaac Fox, Alonzo [illegible]. Grim, John H. Tilby, Geo. Cluff and Van R. Miller after having filled their missions some three years, and some longer. they all returned feeling joyful and firm in their faith.

Wednesday, April 14. Sister Willy Barrell wife of Elihu Barrell gave birth to a daughter at Laie; the child was subsequently named Viola Mary. (Beesley) (Mission Rec.

Thursday, April 15. Referring to the past conference Elder Jacob F. Gates wrote as follows:

"During the three days of our happy reunion, peace was found within our gates. Her broad wing still hovers o'er these beautiful isles, shielding us from the darts of persecution- shot from the land afar off- "the land of promise" ***** The visiting Saints have returned to their different island homes, carrying with them, we hope, the spirit they enjoyed while at conference. The Laie Saints have resumed their usual routine, making sugar and cultivating cane.

The Elders have sailed for their fields of labor to return in the latter part of September next.

All here are diligently laboring in the cause of truth, expecting and willing to wait for their reward, till He, the giver of all good and perfect gifts, sees fit, in His providence, to repay them as seemeth Him good." (Des.News 35: 319)

Saturday, April 17. Five of the Elders left Laie for their different fields of labor, namely: Geo. A. Wilcox, James Oswald, Hyrum S. Harris, Enoch Farr jun. and Fred.Beesley. (Beesley)

1886

Monday, April 19. Elders Geo. L. Wilcox and James Oswald sailed from Honolulu, on a missionary trip to Hawaii.

Tuesday, April 20. Elder Frederick Beesley sailed from Honolulu per steamer "Mauna Loa" for the island of Hawaii.

Wednesday, April 21. Sister Julina L. Smith, wife of President Jos. F. Smith, gave birth to a son (Elias W.) at Laie.

On this date (April 21) Elder Fred Beesley landed at Hookena, Kona, Hawaii, and from thence he walked to Hulumaimaka, where he was received by the president of the branch. After visiting a few days with the Saints in this locality, he left on the 26th for Keokea, Kona, an inland village where there was a branch of the Church with Pakaha as president and Kamu as second counselor. Here Elder Beesley stayed until May 4th when he went to Kaumalumalu, Kona (17 miles from Keokea), where there was also a branch of the Church, but not a very lively one. He was accompanied by Pakaha, president of the Keokea Branch, and after holding several meetings succeeded in baptizing several persons. (Beesley)

Friday, April 30, By the end of April the visiting Saints had all returned to their different island homes, the Elders had sailed for their respective fields of labor to return to Laie in the latter part of September, and the Laie Saints had resumed their usual routine, making sugar and cultivating cane." (Des. News 1886; 604)

Sunday, May 2. Sister Elizabeth Laker Noall, wife of Elder Matthew Noall, gave birth to a daughter, who was subsequently named Vera E.

(Mission Record)

Sunday, May 16. A conference was held at Keokea, Hawaii, Elder Fred. Beesley presiding. (Beesley)

1886

Hawaiian Mission.

Tuesday, May 18. Elder Fred. Beesley left Keokea, Hawaii, for Papa (7 miles distant), accompanied by Kamaka, a native. The president of the branch at Papa was absent, but the Elders were entertained by Kealakalu, his first counselor. After spending a few days with the Saints, the Elders went on horseback to Puuweo, Kau district, where there was a branch of the Church with Kapuaa as president and Isaiaka as first Counselor. A few days later, June 17, Elder Beesley started alone for Kapaahu, an inland village, 50 miles distant, but lost his way and came to the volcano close Kilauea. He had lost sight of any definite trail and wandered on in a confused state of mind, but with many serious reflections. He had with him only a small flask of water and a few sea biscuits and there was no feed for his horse, and when he urged his horse forward, large cracks in the lava rock confronted him and the horse would go no further, the air too was foggy and hot. In his dilemma he knelt beside his horse and fervently asked the Lord for aid. He had a small compass on his watch, but it was impossible to direct his way to any distant object, as on account of the ruggedness of the land his point of direction was soon lost to view. The thought then came to him to set his course to some object only a few rods in front of him, and then by again referring to his compass choose another close object in the direction in which he desired to go. After traveling in this manner for nearly an hour he was overjoyed to find the well worn trail leading to Kapaahu, where he later arrived very weary but full of joy. The following day he again visited the volcano and was more thankful than ever for his preservation of the previous day, for in many places where the lava looked black and appeared safe, upon poking a stick a couple of feet into the cracks of the ground the wood ignited, ~~showing~~ the reason for the fear exhibited by the horse. ~~On Sunday June 20th~~ The next day he resumed his journey and reached the Branch he had started for. Elder Beesley held a meeting in Kapaahu on Sunday 20th. Kuaana was president of the branch and Iokepa his first counselor; the latter entertained the Elders at his home. Elder Beesley then went to Kukuehala where there was a branch of the Church with Iokea as president. After staying one week in Kukuehala, visiting the Saints and holding meetings, Elder Beesley went to Koae where Kipi was president of the branch and from thence to Hilo where he arrived June 30 and where he met Elders Geo. A. Wilcox and James Oswald who were laboring on the east side of the island. This was a happy meeting and the Elders spent a few days in each others company at Hilo visiting the Saints and holding meetings. On July 4th the Elders attended American Independence Day celebrations at Hilo. (Beesley)

1886

Hawaiian Mission.

Wednesday, June 16. The "Deseret News" (weekly) of this date published the following:

THE SANDWICH ISLANDS.

The alleged movement for the purchase of the Sandwich Islands by Europeans is likely to stir up American jealousy and ambition. If England is seeking to thrust a finger into the Hawaiian pie, which is not at all unlikely, the question will arise, why should the United States stand still and witness the transaction without interference? It is not improbable that there is foundation for the report. King Kalakaua is hopelessly in debt, the native population is rapidly running down. Under white manipulation and ownership the islands could be made vastly productive, and there is nothing to prevent its purchase, if the king and his cabinet, like Barkis, are only"willin."

The islands should belong, if anywhere outside of their own borders, to the United States. England never neglects an opportunity of acquiring territory. She is strengthening her power on the Pacific Coast, and is ever ready to enlarge her dominions in any quarter of the globe. Convenient out-posts, recruiting stations and points of supply are under her control at the most favorable localities in the world. This policy adds to her greatness and maintains her power.

The Hawaiian Islands ought not to fall into her clutches, if there is enough enterprise and wisdom in the United States to prevent it. Either by a national movement or by private speculation, it is quite possible that those islands might pass under American control. European domination ought to be prevented by pacific measures, if possible, and this country will make a mistake if they are suffered to fall into the hands of a foreign power.

(Des. News 35: 359)

1886

Wednesday, July 7. Elder Fred. Beesley returned to Koai (from Hilo). Here he preached in a Calvinistic meeting house on Sunday ~~11th~~ July 11th. He also preached in Calvinist churches at Opihikau and Kalapana July 18th and 25th. After finishing his labors in the Kapaahu branch, he left for Pahala, an inland town, and later went to the Puuweu branch and also visited the Saints at Wilea, Konuapo, Kaalehu, Waiohinu, Waikapuna, etc. and, returning to Puuweu, he baptized a few persons and ordained Keaka to the office of an Elder and set him apart as counselor to the president of the branch at Puuweu. On August 9th Elder Beesley went by steamer from Puuweu to Papa, Kona, where he found the branch almost dead, the president (Koopuloa) being adicted to drinking; the name of the first counselor was Kealakalu. Elder Beesley spent a couple of weeks at Papa laboring with the Saints and baptized several for a renewal of their covenants. On the 23rd of August he left Papa for Keokea, Kona, accompanied by Kahalehua, a native missionary, and from thence to Kaumalumalu on August 27th where he held several meetings. (Beesley)

1886

Hawaiian Mission.

Tuesday, Aug. 1. Under this date Sister Susa J. Gates, writing under the non-de-plume of "Homespun", tells of the lives of the sisters in the Hawaiian mission as follows:

" Monday has acquired considerable reputation as the weekly wash-day. But here, as there are about seven families, nearly all the days of the week are crowned with the thorny wreath, and the general wash-house puffs out its gentle, smoky incense to the inexorable goddess who presides over the housewife's unfortunate life, at least four or five days in the week. However, Monday is a good day to begin with, so we'll wash to-day. Breakfast over, the plethoric bundles of clothes are taken up to the wash house, and then we stand on the hillside and watch impatiently for Ay Au. He lives away over the river and up the opposite western hill, in a cave constructed on his own peculiar plan.

As Ay-Au is a character, and one with which you will have to become familiar, if you see much of Laie, I shall devote a few lines of this crude picture to sketch his personnel. He is a Chinaman, but no other Chinaman who lives about here will ever deign to take the least notice of him. This doesn't trouble Ay-Au much, I don't believe. You know he is going to wash for us, so as he is nearly here, look at him. Short and thin, robed in blue denims, clinging with fond tenacity to the traditional shirt flap costume of his nation, but flinging aside other such notions, he wears his pants exceedingly tight, no shoes, a straw hat, and has black, coarse hair. This same hair is cut short at times and again flaps on his shoulders. When short it stands up around his head like a halo, or "quills upon the fretful porcupine." His eyes are wide, open, staring, expressionless and uncanny. I don't believe Ay-Au ever winked or shut an eyelid, except in sleep. His face is not particularly ugly, but very startling (as to width) when he smiles. But here he is, silent, blank, standing with his legs stretched apart, and looking thousands of miles away with a bland expression as of anticipated good dinners. And what does AyAu do? Oh, he carries eight or ten buckets of spring water, makes and heaps up the fire, pounds the Dooley washing-machine and helps to hang out the clothes. He has the reputation of being dumb, but it is only stupidity or cupidity that has given it to him. He can speak. But of course in broken native. I must close this picture by mentioning that Ay Au devours a loaf of bread, a bowl of poi, three pounds of meat, a quart of rice, sweet potatoes and pudding ad lib. at every dinner. His

stomach is bottomless. So our fire is started, water is boiling, smoke curling, and the washing is begun. It is more than amusing to watch Ay Au run that machine. When he thinks you are not noticing him that handle (on the opposite end of which is a heavy iron weight) goes up with powerful force, and descends with contrasting lightness of touch; and as, in order to do any good at all, the opposite must be the case, you turn suddenly to confront the miscreant, Ay Au is unmoved! Down, bangs the machine, with modest assurance of present cleanliness, and the same bland open expression reposes on those solemn features, Then Ay Au is given to sitting down by the spring, in fact at all sorts of places and at all times, to draw a few whiffs of his dear pipe. But he can work too. And for that reason, is in demand. I am inclined to think there is something of the miser and speculator too about him, for he carefully puts away in a seldom-seen belt his rarely-obtained nickels, while on the assumption of a two-bit order on the store, he will draw ~~5cts.~~ 50 cents. One more touch, and we will leave Ay Au to hang out his clothes in peace. He is given to stand for hours sometimes, in one spot gazing at the distance with placid guileless gaze, reminding you of some long-legged crane blinking in the sunlight. Always standing and gazing, who knows but there is also something of the weak philosopher about our handy washerman.

Washing out, dinner over, we do a bit of visiting and chatting perhaps, no gossiping (ahem! someway that stuck a bit in my throat,) and some of the favored ones find time for a nap. Of course I mean the women folks now.

Then about 4 or 5 o'clock, one or two energetic ones, drum up recruits to go to the sea. And as some of us are learning to swim I want you to come down with us, and watch the fun.

One, two, three. Ugh, but the water is a trifle cold. Never mind. There's the children rolling over in the breakers which always lap up the sandy beach. And here are the older ones. A couple of our expert swimmers plunge swiftly out and cleave the waves like an arrow. Oh, but it's fine! Here we women go, kicking, fighting, working with all our strength, and only keeping up on the water at that. These lovely clear, restless waves! How can any one describe them!

Then we get on our backs, and float splashingly around, calling with delight to each other. Can you scull? Just lay flat on your back, and with your arms held down by your side, just use your hands like a fish tail. Hold them up and out back and forth in the water,

1886 (Aug 10)

slanting-wise. Ain't that fun? Oh! Splash, struggle, flounder, salt. That was some horrid diver that came under me and upset me.

Then, you know, to swim you must shoot out your hands and then turn the hands backward and make paddles of them, making as large a sweep as you can. But the feet are simply unmanageable. They utterly refuse to be drawn up and go out sumultaneously, with the motion of the festive frog. Oh dear, its hard work. But the best of all, or worst, is diving. Well to use an expression of one observer, it would make a cat laugh to see our fair sisters dive. The trouble is, in spite of repeated and lengthy efforts, their heads are the only portion of their bodies which modest old Neptune will consent to envelope. And swimming along with wild and frantic struggles, their heads ducked under, they look like some oblong, bright colored balloon riding the waves. Of course our smart men folk laugh and laugh, and plunge and struggle and uprear themselves in hateful imitation of our ridiculous selves. And do you know, I wish somebody would tell me why a woman can't dive.

But we must come out. And so we do, dripping and happy, leaving two or three daring ones behind to trip each other up, and play leap frog over each other in deep water.

The long walk home over the grassy meads and hill, is lovely just as the western sun is dipping behind the wooded mountain tips. And we stand a moment on the brow of the hill, drinking in with grateful ecstasy the soft loveliness of hill and vale, river and sea.

Then supper must be put on, and our baby nestlings folded away to sleep. A few moments of quiet chat, and then the general prayer bell rings, and we all gather around the common altar of gratitude to offer up tha praises of the evening for the calm, peaceful lives which God has permitted us to lead.

We are all pretty well. Plenty of work, and willing hands to do it.

We have been digging two more artesian wells down in the fields, and they have turned out remarkably well. There is some talk of leasing some more land to Chinamen, who are very anxious to get it for rice land. But this is still uncertain.

We are hoping to have a vegetable garden shortly. At present we have few or no vegetables or fruit. A few sweet potatoes, with an occasional bushel of Irish potatoes and onions from Honolulu.

We take great pleasure in the arrival of the mails, and especially

does the "News" help us to forget that so many miles stretch between us and our dear absent homes.

The articles by Mac on Word of Wisdom and kindred topics are very interesting and useful. We offer the hand of fellowship to the writer, and beg him to continue.

Remember all Laie to our many friends, Hauoli's and Kanakas at Utah.

(Des. News 35: 530)

1886

Wednesday, Aug. 18. The "Deseret News" (weekly) of this date published the following:

HAWAIIAN ISLANDS. Under Gibson's rule it is said that non-leprous women have been allowed to go to Molokai and remain among the infected for a month at a time. Such practices are cited as good reason for the rapid spread of the disease. (Des.News 35: 496)

Monday, Aug. 30. Elder Fred.Beesley sailed from Hailua, district of Kona, Hawaii, together with Kinemakalehua, a native missionary from Laie, who had been his traveling companion part of the time during his travels in Hawaii; ~~and~~ they arrived at Honolulu August 31st.

(Beesley)

Friday, Sept. 3. Elder Fred. Beesley returned to Laie from his mission to the island of Hawaii.

Tuesday, Sept. 28. Preparatory to the coming conference, a council meeting was held at Laie, at which President Joseph F. Smith spoke of the unsatisfactory manner in which the mission accounts were kept through poor book-keeping, and it was decided to open a new set of book for the mission, in the double entry system. (Mission Record 95.)

Wednesday, Sept. 29. Another council meeting was held at Laie at which several reports were read, and it was decided to spend one day during the coming conference in recreation, and a committee was appointed to arrange a program. (Mission Record 95)

185

Friday, October 1. The conference of the Y.M.M.I. Associations of the Hawaiian Islands was held at Laie, but was not very well represented by delegates from the other islands. The work, however, was still progressing and showed evidences of improvement. The benefit of studying the English language, the language in which the Lord had chosen to reveal his mind in these last days, was urged.

(Des. News 55: 685) (Beesley)

Saturday, October 2. A conference of the Relief Societies was held at Laie, Regret was expressed that none of the white sisters had been able to travel among the more distant societies for some time, but the officers were anxious to make all the progress possible. In the afternoon a short exhibition of Hawaiian amusements was made under the direction of Haleohano. He and a number of the older natives sang a hymn that was taught them by President George Q. Cannon, which caused old Haleohano to shed tears. Some hula hula dancing of an innocent character was indulged in to the great delight of the natives, one dance, "hula kui" in which a bladder-shaped squash filled with pebbles was struck and put through various movements in perfect time was very interesting to the spectators. (Des.News 55: 685)(Beesley)

At a council meeting held at Laie, it was decided to appoint native home missionaries on the different islands as the people got tired of always listening to their local presidents. (Mission record)

Sunday, October 3. The semi-annual conference of the Hawaiian Mission convened at Laie. Shortly after 9 o'clock the Saints assembled at Lanihuli and formed in procession behind the Brass Band and marched to the meeting house. There were present President Joseph F. Smith, of the First Presidency of the Church, Enoch Farr, president of the Hawaiian Mission, Peter Madsen, Sanford Allred, Geo. A. Wilcox, Jacob F. Oates, Jos. S. Hyde Albert J. Merrill, James Oswald, Robert B. T. Taylor, Hyrum S. Harris, Elihu Barrell, Matthew Noall, and Enoch Farr, Jun. Fred Beesley ~~and Elihu Barrell~~. President Joseph F. Smith occupied most of the time in the morning session in a splendid discourse.

1856

Monday, October 4. Conference at Laie was continued, reports being heard from the missionaries and branch presidents.

At a council meeting held in the evening, it was decided to make the size of the Honolulu meeting house 28X50 feet and it was voted to raise $5000.00 wherewith to build it. A committee was appointed to apportion the assessments to the different conferences.

(Mission Rec. 195)

Tuesday, Oct. 5. This day was dedicated to amusements at Laie. At 10 o'clock a.M. a concert was announced under the management of Matthew Noall. Under his able direction the native talent was finely exhibited, some very creditable pieces of vocal music being rendered. The Laie Brass Band assisted also in the program. Elder Enoch Farr jun. gave a demonstration of legerdemain which created much amusement and a great deal of wonder among the natives. The concert closed with an exhibition by some of the older natives of their ancient mode of singing and dancing, which was much appreciated by them and enjoyed by the white sisters, many of whom had never heard or seen such before. The afternoon was spent in outdoor sports, in which all participated, both young and old. (Des.News 35: 685)

In the evening a council meeting was held at which Robert B. T. Taylor was appointed to go to Kauai with James Oswald as his counselor, Elihu Farrell to the island of Maui and Hyrum S. Harris also, the latter to preside. Jacob F. Gates was appointed to preside over the Oahu conference with Jos. S. Hyde and Geo. A. Wilcox as his counselors. Frederick Peesley was appointed general secretary of the Sunday school and clerk of the Laie Branch. (Peesley) Des. News 35: 685.

Wednesday, Oct. 6. Conference was continued at Laie and much business transacted. The statistical report showed the numerical strength of the mission to be 3386 souls, 181 persons having been baptized since the previous conference. There were 451 members in the Sunday schools of the mission. The appointments for the term were as follows: Elders Robert B. T. Taylor and James Oswald to labor on the island of Kauai, Hyrum S. Harris and Elihu Farrell ~~to~~ on Maui, Molokai

1884 (Vol. 6)

and Lemi, Nathan Small and Enoch Carr were appointed to the districts of Hilo, Kawaihae and Kohala, on Hawaii; also Elders Merrill to Puna, Ka'u and Kona, Hawaii, and Elders Jacob F. Gates, Geo. L. Wilcox and Jos. H. Hyde to labor on Oahu. Joseph F. Hyde was also appointed as sugar boiler, sugar grier and boot-maker. Sanford Allred was appointed to take care of the stock at Laie and to act as president of the Laie Branch.

Elder Enoch Carr was sustained as president of the Hawaiian Mission and superintendent of the Laie plantation with Albert W. Davis as his assistant on the plantation.

Elders Geo. L. Wilcox and Jacob F. Gates were sustained as counselors to Elder Sanford Allred in the presidency of the Laie Branch

Elder Fred Beesley was appointed school teacher and music teacher, band-master and secretary of the Laie Branch and Sunday school.

Elder Peter Madsen was appointed to oversee things generally about the house and mill. (Mission Record) (Dec.News 35: 685)

At a council meeting held in the evening a long council meeting was held in which the subject of hiring Chinese labor at the mill was discussed, on account of the unreliability of the natives. Prest. Smith feared the effect of Chinese association upon the morals of the natives. (Beesley) (Des. News 35:6.85)

7/

Ka Ekalesia o Iesu Kristo
o Ka Poe Haoano o na
Papa Hoike no ~~na Hui Hanai~~ o La Hapa Nei ma ~~ka Hohupuni~~ ~~Ko~~

NA APANA.	Na Alakai	Na Lunakahiko	Na Kahuna	Na Kuula	Na Diakona	Huina o na Luna	Na Hoahanau Kane	Na Hoahanau Wahine	Huina o na Hoahanau	Huina o na Luna a me na Hoahanau	Na Keiki i Hoopa Maikai ia i Keia Kau K	W	Huina o na Luna, na Hoahanau a me na Keiki	Na K
Maui Conference	2	96	37	31	29	195	205	290	498	693	4	7	704	19
Kauai "	3	40	23	24	16	106	221	259	480	586	7	4	597	7
Oahu "	9	117	43	21	16	206	372	522	894	1100	13	11	1124	26
Hilo "	2	58	27	24	18	129	175	241	416	545	8	7	563	21
Kona "	1	37	20	8	10	77	[illegible]	133	204	282	3	10	295	5
Totals	[illegible]	350	150	108	98	713	104[illegible]	[illegible]	2492	3206	35	39	3283	78

...ai Pae Aina no ka Hapa Makahiki e pau ana Oct 6 1886

Mea i Bapetisoia i Keia Kau.			Na Mea i Bapetiso Houia i Keia Kau.			Na Mea i Hele Mai	I Hele Aku i Kahi e.	Na Mea i Make.	Na Mea i Okiia Aku	MOOLELO.
W	Keiki	Huina	K	W	Huina					
21	5	45	4	10	14	4	14	18		
11		18	7				39	16	1	
23	6	55	5	5	10	9		4	2	
16	8	45	1	1	2	1	15	15		
4	11	18	10	3	13	93	16	5	1	
75	30	181	20	19	39	107	84	58	4	

1886

Friday, October 10. Elder Jacob F. Gates, clerk of the conference, in reporting the last conference held at Laie, wrote from Laie under this date as follows:

"Our semi-annual Conference, with its attendant labors, cares anxieties and pleasures, has come and gone. The Elders all returned here from Honolulu a few days before the time appointed for conference, in good health and spirits- glad to have a short respite from their labors, and taste a "white meal" again. ***

Conference closed on Wednesday, Oct. 6th, all feeling well repaid for their short visit to Laie.

Before the close of the week our little village had regained its accustomed quiet aspect, all those from other parts having returned home.

The statistical report of the mission shows our strength to be 3386, 181 persons having been baptized this term. Quite a number are enrolled in the Y. M. M. I. Associations and there are 451 members in the Sunday School.

The appointments for the term are as follows: Elders Robert B.T. Taylor and James Oswald to the island of Kauai. Hyrum S. Harris and Elihu Barrell to Maui, Molokai and Lanai. Matthew Noall and Enoch Farr, Jr., to the districts of Hilo, Hamakua and Kohala, on Hawaii. A. J. Merrill to Puna, Kau and Kona, Hawaii. Elders Jacob F. Gates, George A. Wilcox and Joseph S. Hyde were appointed to labor on this island, Oahu, but being also required to labor on the plantation as sugar boiler, "sugar drier" and bookkeeper, most of their time will necessarily be spent in the latter calling. Elder Sanford Allred takes care of the stock, of which we have a fine herd.

A few days ago we finished our semi-annual drive and branded 161 head of calves under six months old. The herd now numbers over one thousand.

We are all busy at present fixing up fences around pasture and field, repairing machinery, carts, etc., preparatory to starting the mill. The screech of our steam-whistle will be heard on or about the 1st of December when we will start up for the season, with the expectation of turning out about 200 tons of sugar. ~~This~~ This would be but a small amount for some of the mills here, a matter of not more than two or three days' work, but it will keep us very busy for several months.

We have facilities for a very extensive plantation, plenty of land and water, but our policy is to look first to the spiritual

1884 (Oct-10)

welfare of our people, and for this reason we have not devoted our energies to develop the many resources of wealth that lay around us.

The ramie has recently been introduced here on the islands, and grows finely where attention is given to its cultivation.

The cinchona, the tree from which quinine is extracted, has also been planted with encouraging results. The rich volcanic soil and tropical climate of these islands are adapted to the cultivation of many other plants that may greatly add to the wealth of this kingdom in the future.

In regard to the affairs of this government, considerable anxiety is felt and severe criticism indulged in by the liberal party, on account of what they consider a prodigal expendure of the public funds by the present legislature. The appropriation bill has run up to over $4,500,000, exceeding the amount of the recent loan by $2,000,000. This sum would be but a wash bill for some of the kingdoms of our "glorious civilization," but if it be remembered that the whole of the present population of these islands is but 80,000, the cause of the anxiety of the few planters and merchants here is apparent. It provokes a scowl, and finally an outburst of indignation, when, looking down the list of appropriations, the planter sees among other equally senseless expenditures, $140,000 for the army. The forces of the Hawaiian kingdom number but 250 men, exclusive of the commander-in chief, brigadier, major, etc. Does not this mighty array of forces seem to be of about ~~of~~ the same utility as a wart on a man's nose? In the army are companies facetiously called "King's Own," Queen's Own," Prince's Own." However, a king must have an army to prop up his throne, and if this one does remind us of the famous legions of Bombastes Furioso, we must tuck our smiles in our sleeves, and uncover our heads as the king goes by.

With "aloha nui" from those here to all the Saints in Zion, I will close."

(Des. News 35: 685)

1886

Friday, Oct. 15. Most of the brethren who had been appointed to labor in the different islands for the next six months left Laie for their respective fields of labor. Among them were Matthew Noall, Enoch Farr jun., Hyrum S. Harris, Elihu Darrell and James Oswald.

Monday, Oct. 18. Elder Fred. Beesley commenced his day school at Laie, which he continued till March 18, 1887, during which time about 40 pupils, mostly native children, were in attendance. Seven nationalities were, however, represented among which were Chinese, Japanese and Portugese.

Sunday, October 31. Elders Wm. King and Edwin W. Davis, Margaret J. Davis (wife of Elder Albert W. Davis) and child (Helen) and Bonette Smith (a 14-year old daughter of Prest. Joseph F. and Julina L. Smith) arrived in Honolulu. (Beesley)

Monday, Nov. 15. Most of the inhabitatns of Laie, both foreign and native, started for Honolulu, some by vessels around the island and others in buggies and on horseback, to participate in the celebration at Honolulu connected with the King's fiftieth birthday. The festivities lasted from Tuesday, Nov. 16th, to the following Saturday. Costly and handsome presents were presented to the King and Queen, and the Latter-day Saint mission, presented them with a set of Church works, viz., Book of Mormon, Doctrine and Covenants, Voice of Warning, Spencer's Letters, Key to Theology and a Latter-day Saint hymn book. (Des. News [illegible]) (Beesley)

Monday, Dec. 6. The sugar mill at Laie commenced to grind the season's crop of sugar cane.

Saturday Dec. 25. Sister Elizabeth Ellen ~~Solomon~~ Beesley, wife of Elder Fred. Beesley, gave girth to a baby boy at Laie, who was subsequently named Fredric Alfred Beesley. (Beesley)

31 December, 1888.

HAWAIIAN MISSION.

Twenty laborers from Zion and eight missionary sisters.

Enoch Farr, president.

Hawaii (Hilo): Matthew Noell and Enoch Farr in charge.

" (Kona): Albert J. Merrill, president.

Maui, Molokai and Lanai: Hyrum S. Harris and Alihu Derrell in charge.
Oahu:

Plantation at Laie: Enoch Farr, superintendent.

1886.

Friday, December 31. At the close of the year 1886 Elder Enoch Farr presided over the Hawaiian Mission assisted by Elders Isaac Fox, Sanford Allred, John R. Gilby, Joseph S. Hyde, Hyrum Harris, Robert Taylor, Albert J. Merrill, Joseph F. Smith, Albert A. Davis, Albert W. Davis, James Oswald, Elihu Farrell, Jacob Gates, Matthew Noall, Fred Beesley, Enoch Farr, jun., Peder Madsen, Wm. King and Edwin W. Davis. There were also eight sisters, wifes of missionaries, namely: Julina L. Smith, Marian T. Wilcox, Esther Farrell, Susa Y. Gates, Elizabeth Noall, Ellen E. Beesley, Wilhelmine Madsen and Melissa Davis. Apostle Joseph F. Smith was residing at Laie on account of polygamy persecutions in Utah.

Tuesday, Feb. 1. From letter written on this date by Prest. Joseph F. Smith to President John Taylor, we call the following:

"We are pleased with your decision in regard to Bro. Edwin W. Davis remaining here. He will be a useful man to the place. His brother, upon whom the place has relied for the past two years, as a blacksmith, engineer and machinist, will return home this spring with other returning Elders and Bro. Edwin will take his place.

I think it would be best, perhaps, for Bro. Farr to continue in his position until Conference. He has been at work grinding the present crop, which he thinks he can very nearly work off by that time (which, at the present rate of progress, is very doubtful). I feel anxious that he should have this opportunity, as the present run, if successful, will considerably reduce the indebtedness of the place to Mr. Waterhouse. I would like Bro. Farr to have this to the credit of his administration, if possible; although at the end of this run I apprehend the debt will be considerably larger than it was two years ago. There are, however, the two Artesian wells, and a little larger plant of cane, with some improvements in the mill, and in buildings to show for it.

Bro. King is a very careful, safe, man and a close calculator, with energy and perseverance and good business foresight, and withal, a man with Christian humility and spiritual-mindedness. He also has a knowledge of the language and of the native character. I think the change will be a good one. Through the investigations of Bro. Jacob F. Gates and the ingenuity of Bro. Albert W. Davis, something of an improvement has lately been made at the mill in the shape of a "blow up pan" which serves in lieu of a "mud press" for saving the skimming, sediment, etc., heretofore thrown away. It is believed this improvement alone, small as it is, and which cost comparitively nothing, but the labor of Bro. Davis, will save enough to pay the wages of all the hands employed at the mill. Bro. Gates is very efficient as sugar boiler (the most important branch of sugar-making, under the system in vogue here) which is a great improvement over past experience, and a great saving. Forty-one tons and 1,750 lbs. of sugar were shipped last week to Mr. Waterhouse. A good yoke of oxen were killed, however, in the transfer of the sugar from the Mill to the Landing. It was an accident. Arrangements have been made for the shipment of our sugar, hereafter, by steamer from here to Honolulu, which is a saving of two miles carting, through heavy sand part of the way- greatly reducing team work.

1887 (Feb. 1, continued)

Our cattle are over-worked and poor. They are also, generally, very small,(the larger ones having been sold for beef)and used up by constant hard labor. In this respect,however, we are improving,as no beef cattle have been sold for about 18 months, which has given the steers a chance to grow.

Three or four Elders will be released this spring to go home, one of whom has a wife and three children. The cost of sending these home will amount to about $825. It is scarcely a matter of economy to send many Elders here with families. Two or three good women, who are not afraid to work, and who are capable of making themselves useful among the Natives, by setting an example, and otherwise teaching their more ignorant, dark-skinned sisters, would be a positive blessing and benefit to the mission. Still, women who have families to care for, and who are bearing children, really have their hands full at home, and can do but little beyond that, unless they are smarter than most of those now here. There are some exceptions to the rule here, which makes the contrast the more striking.

It will cost the Plantation at least $1000 to send home the sisters who are now on this mission (without their children). I scarcely need say, and perhaps it had better not be said- that with slight exception, the mission will realize nothing in return for this outlay,except the pleasure of their support while here, and their ever welcome presence to their husbands. I would not for the world find fault with the sisters. I wish it understood that I am only relating facts which,however, as unpleasant to relate, can only be known to you when told. Women do not seem to take to the language, as a general thing, and often have real, as well as imaginary reasons to keep them from attending meetings, which has a bad effect upon their red-skinned sisters. Example is stronger than precept. I might make very honorable exceptions to this rule, but will not mention them,lest they might be thought invidious. There are several things that a few white sisters can do here, which would be greatly to the advantage of the place,and,within certain limits, would more than repay all their expenses, but beyond that number, it is my experience, that they would be a dead weight, unless their husbands earned wages and they were compelled to live within their income. The system of wages is scarcely possible when the Elders both labor in the ministry and also on the plantation. For some to be continued in the ministry and others to the plantation makes things unequal. In these

1887 (Feb. 1, continued)

matters I have not referred to my wife, for I have borne her expenses and that of my children, as also my own, excepting food, out of my own means. I expect to do so throughout. So she is not reckoned in the above. The sisters now here are good, faithful, women, willing to do all they can. They all have babies, and so far are doing their part to build up the Kingdom. But, I think we have more here than are advantageous, and that this should be kept in view in selecting Elders for this mission in the future. If it were possible to send two native speaking Elders this spring, it would be a blessing to the work here. We have had young Elders so long, who have had to learn the language as well as to gain experience in preaching, and who, about the time they begin to get efficient, have filled their allotted time, and being released, return home, that the ministry has not been for a long time very thoroughly worked. Those who are going home this spring will have been here three years next April. ~~Few~~ Two of them have learned to speak the language very well, the others cannot speak it. They feel that they would like to go home, and I cannot blame them, as three years absence from home and their business seems a long time.

I think it would be good policy to send only two Elders at a time and that every six months. That would give a better chance to keep the mission more evenly supplied with efficient laborers. When four or five come at once, they expect all to return together, and if they do, which is generally the case, it leaves four or five vacancies instead of <u>two</u>, to be filled with 'raw hands'. I hear that Bro. Harvey W. Cluff is in exile- he would be an efficient help here. A larger number of Elders have been on missions here, in proportion to the number of inhabitants, I suppose, than to any other mission. Some who have only been once might return to advantage, and save so many from the necessity of studying the language, which, when learned, seems of but little use anywhere but here. I hope you will pardon this lengthy reference to matters of this mission." (Document on file)

1887

Wednesday, Feb. 2. Under the nom-de-plume of "Homespun" Sister Sara Young Gates wrote as follows to the "Deseret News" from Laie:

"It has occurred to me many times that I would be performing an act of justice to people who come here, and leave friends in Zion, expecting many mementoes of the Sandwich Isles on the return home, if I just gave a sort of description of curiosities and their haunts with the difficulties standing in the way of their being obtained, even if it rubbed all the gilt off from this famous gingerbread.

You see, years ago the natives were well supplied with many of their peculiar implements, armaments and rare curiosities. Well, every Elder who ever comes down here, or who ever has come has made it a special point "to fill his sack before he went back," and to get all he could well take home of curiosities, etc. All right, of course, that's exactly the way we feel too. But twenty years of such things have very effectually drained the older members of the Church of rarities, while the rising generation are far too civilized and lazy to care for anything but a ducking suit of clothes as a white holoku with plenty of poi and fish. The calabash is as handy made out of a gourd as of wood, and far less trouble. So there is very little to be expected of the natives. And now let us see as to the curiosities themselves.

First, then, come canes. A missionary who would return without from six to sixteen canes of various kinds of wood, would be looked upon as an anomaly, whose whole inwardness was withered and devoid of natural warmth. The highest prized of all is the iliahi or sandal-wood. The history of these trees is told in a few words: Comparatively numerous in years gone by, they have been exported to China and so well culled by both foreigners and natives that a small tree large enough to get out four canes is a very great rarity now. The tree is of very slow growth, requiring from twenty-five to fifty years to mature. And as no trees have been planted, it follows that they will soon become extinct. So that a cane of this wood is quite a novelty. Besides this, it is only the heart of the tree which contains the peculiar fragrant smell, the outside being worthless. Oftentimes a tree apparently healthy, on being cut down is found rotten inside. Much is wasted, too, by those who have cut a large tree down, sawed out what they wanted, and let the rest rot. Then there is the puhala or pandanis, a peculiar pinkish colored wood with dark red dots running

or sprinkled thickly all through it. This makes very handsome canes or rulers, but the wood is not large enough for slabs or boards. This wood is still very plentiful here, although searching is required to obtain the desired dark shade.

The kauila, a dark, red, heavy, fine-grained wood, only obtained on the islands of Kauai and Hawaii, is a very rich looking wood susceptible of high polish and fine finish. It looks to me like dark rose-wood. It was used anciently for spears, by the natives, on account of its hardness. It is said to sink in water. Kou is the rarest and most expensive of all the woods. It is a brown wood, grained in all the shades of brown, from almost black to a pale yellow. It is a large tree, and on account of its great beauty was used for calabashes by the chiefs and nobles. Its grain is very fine, and when polished is rich and handsome. Koa is a pretty wood resembling kou, only the grain is not nearly so fine nor the wood so hard. By-the-way, two kou trees which were cut down here some time ago were sold for $75. They were the only trees on the land, and lucky is he who gets from a friend a penholder or bit of wood as a curiosity. The koa is very plentiful, though, as we burn it for fire-wood. There are many other woods, but they are not often used by our Elders. One thoughtful missionary has adopted an admirable plan. He has cut off tiny slabs of every kind of wood around here, and on each has pasted a label. Many kinds which he has were new to me. And now, to obtain these woods, only a man with a good horse and an ability to stick on him through thick and thin, can get them at all. And there isn't a great deal of time to go out on such expeditions either. People who come down here to remain on the plantation expect to work, and are expected to work. And so, after all, our pleasures are dearly bought. In passing, I might mention that although I have been here nearly one year and a half, I have only been up in the gulches once and then it was too difficult climbing to get up far enough to obtain a bit of moss or any nice ferns. But I am still living in hope of better things. Then there are shells. A few very common looking kinds of shells may be picked up on our shores here. But the better class, in fact about all that are worth carrying home, have now to be bought in Honolulu, having been exported from the South Seas. Even the little fan shells, which we could pick up by the handful at Wailua Bay, are kapued, and one has to buy them of the people who have established themselves there. There never has been

1887 (Feb. 2)

any coral but the white, and not very fine, obtainable here. The red coral is brought from the South Sea Islands and is got at the shops in Honolulu. The simple little black and brown shells, spotted and mottled, are still to be had at the purchase of wet feet and much trouble. Then there are the moss and ferns. Dear me, that recalls my own visions of what the famous Sandwich Islands were, and also the words of a wise friend of mine, who wrote that his children were delighted to know I had gone to the Sunny Isles of the sea, the land of shells and ferns! Oh, added he, all their fancies are tinged by their own rosy spectacles; they do not see the inner real side of life as yet. And so I expected to find flowers around my doors, ferns draping the adjoining hill of rocks, and moss and shells ever to be had for the plucking. The real truth is, Laie or Laki Hulihei is as bare of trees, flowers, ferns and mosses as a gentleman's grass-plot. The ferns and moss laughs at your longing dismay two miles away in the dark gorges and gulches of the bordering background mountains- with paths wet and slimy and only wide enough for a horse's foot, one at a time at that, and cut in holes, often rocky, precipitous and dangerous. In short, we go up to the gulches about as often as at home we went for a canyon trip, viz: once a year. And the pretty ferns are as easily got as our own mountain ones. If people who came here did not make it a business to go in quest of these things, a real stern business, why they would never get one.

I spare you the painful but ludicrous recital of the difficulties attendant upon obtaining a horse; and where the best ones are kapu, the others spaniolas, and one or two old ricketty affairs which labor under such difficulties as broken-wind, balky, skittish, stumbling, etc., you will agree that it is no fun to try and make a trip to the gulches, especially if you are a woman.

This plain, unvarnished statement of facts shall go as it is, that our dear home friends may know a few of our difficulties, that they may fully appreciate anything from the Sandwich Islands."

(Des. News 36: 139)

1887

Wednesday, Feb. 23 Jay Gates (Jacob H.) son of Jacob H. and Susa Y. Gates, died at Laie of membraneous croup, with which he had suffered about two weeks. The little one was only [illegible] years old. Funeral services were held over the remains of the little fellow the next day, President Joseph F. Smith delivering a discourse full of comfort to the bereaved. A large number of the native Saints, as well as the white brethren and sisters, followed the remains to the burial place, where they were interred with the intention of removing them to Zion when the parents should have completed their mission in Hawaii.

Wednesday, March 2. Another little child of Bro. and Sister Gates (Kate) died at Laie, having contracted the same disease as his older brother Jay. On the previous Monday a number of the brethren and sisters had fasted and prayed for the recovery of the child and prayer circle, including all who bore the Priesthood, was held around his bed, but it seemed that no power on earth could save him. The demise of these two children cast a gloom over the otherwise happy household at Laie, and as it was now considered that the disease was contagious great precautions were taken to stay its further progress on the plantation.

Wednesday, March 16. Elder Albert W. Davis, wife (Nathan ~~Margaret J~~) and child ; Julina Smith (wife of Joseph F. Smith and three children, Donette, Julina and Wesley) and Sanford Allred, sailed from Honolulu per steamer "Australia", homeward bound. (Beesley)

Monday, March 30. In the latter part of March the Elders who had been laboring as missionaries on the different islands during the past six months returned to Laie to attend the semi-annual conference of the mission.

1887

Tuesday, March 31. Preparatory to holding the annual conference, a number of council meetings of the Elders were held at Laie, commencing with one held March 1st, 1887, at which the appointments for the next six months were agreed upon.

Saturday, April 2. A council meeting was held at Laie in which business concerning the mission was transacted.

Sunday, April 3. The annual conference of the Hawaiian Mission was commenced at Laie. A large number of Saints from other branches had arrived and all all met at the Lanihuli (mission headquarters) and led by the brass band marched to the meeting house.

On the stand were President Joseph F. Smith, Elder Enoch Farr (president of the Hawaiian Mission) and fifteen other Utah Elders and seven of their wives. The house was well filled with bright-eyed, nicely-dressed natives and a few of their friends. The Laie choir of about 25 voices, accompanied by an organ, rendered good music, and appropriate hymns were sung by choir and congregation. Reports were first heard from the brethren who had been laboring on the other islands who gave encouraging news of the various branches visited, but had found great difficulty in turning the natives from the false ideas of Christianity to which they had become wedded. In the afternoon good instructions were given by the leading brethren. (Beesley) (Des. News 36:266)

The names of all the American Elders who attended this conference follow: Joseph F. Smith, Enoch Farr, Wm. King, Elihu Barrell, Peter Madsen, Edwin W. Davis, Chas. A. Wilcox, Joseph S. Clyde, Hyrum S. Harris, Robert B. F. Taylor, Albert J. Merrill, Enoch Farr jun., James Cowdell, Mathew Noall, Frederick Beesley and Jacob F. Gates.

Monday, April 4. Conference was continued in Laie, the native presidents of branches being the principal speakers. Each one brought the "Aloha", or love, of the members of his branch and receiving in return the hearty greetings from the assembly. A curious feature of these greetings is that of bringing the "aloha" in a handkerchief. It is productive of much good feeling among the natives. The person representing the branch brings forth a handkerchief, tied in a knot,

Telling the people from whom he
ought the aloha, he unties the knot, waves
a love-container, that the love may be
dispensed to the congregation and receive a
unanimous "aloha" in return. At the close of
remarks, he spreads out his handkerchief,
quests the aloha of the assembly and ties it
stows away the handkerchief to be again
unfolded to the saints of his Branch.

Beesley

1887 (April 4)

perhaps. Telling the people from whom he brings the "aloha", he unties the handkerchief and waves the love-container, that the love may be dispensed to the congregation, and he receives a unanimous "aloha" in return. At the close of his remarks, he spreads out his handkerchief, requests the "aloha" of the assembly and ties it up and tucks it away to be again unfolded to the Saints of his branch.

In the evening an extra meeting was held that all the representatives of the branches might be heard from. At this meeting several of the old native residents of Laie spoke also in a very spirited manner exhorting all church-members to come and live permanently at Laie, the gathering place, that they might live their religion more strictly and eventually be prepared to gather up to Zion. (Beesley)

Des. News 36: 266.

Tuesday, April 5. This day was devoted to conferences of the Relief Societies and M.I. Associations. Reports from the various branches showed that a goodly interest was being taken in the labors of both organizations and gradually satisfactory results were being obtained. (Beesley) Des. News 36: 266.

In the evening a social entertainment was given in the school house. The members of the Laie Band and Chorus, as well as some of the white brethren and sisters took part in it, making a very enjoyable occasion and displaying the musical talents of the young Hawaiians. Des. News 36: 266.

Wednesday, April 6. The closing sessions of the conference were held at Laie. President Joseph F. Smith and the other leading brethren were the principal speakers. The names of the general authorities of the Church were read and sustained and the following list of appointments presented; Wm. King, president of the Hawaiian Mission; Jacob F. Gates, president of the Laie Branch with Peter Madsen and Ed. W. Davis as his counselors; Elihu Farrell general president of the M.I. Associations with James Oswald and Fred. Beesley as his counselors; Jacob F. Gates general president of Sunday schools with Ed. W. Davis and James Oswald as his counselors; "Libbie" (Elizabeth D.) Hall, general president of Relief Societies with Susa Y. Gates and Wilhelmina Madsen as her counselors; Peter Madsen, general custodian of the buildings, Elihu Farrell, store keeper and book-keeper; Fred. Beesley, school teacher and choir and band leader; Jacob F. Gates, sugar boiler; James Oswald, sugar dryer. Missionaries to the islands were appointed as follows: Robert B. Taylor and Myron C. Harris to the island of Hawaii; Alberto J. Merrill to Maui, Molokai and Lanai; Matthew

1857 (April 6) Hawaiian Mission.

Howell and Enoch Farr jun. to Oahu and Kauai. A number of native Elders were also called to assist in the missionary labors. Elder Jacob F. Gates was appointed General Church Recorder, Elihu H. Barrell, Branch recorder, and Jacob F. Gates Secretary of the Sunday schools. The financial report showed that $1,834.44 had been donated to the building of the new meeting house at Honolulu; $5000 was the sum needed to build the edifice. (Beesley) (Des.News 36: 266)

At this conference President Enoch Farr was honorably released and Wm.King appointed his successor in the presidency of the Hawaiian Mission.

8/ Papa Hoike Hui no ka Ekalesia o Iesu Kriet o ka

~~Papa Hoike no na Hui Apana o~~ ~~ma ka Mokupuni o~~

NA APANA.	Na Alakai	Na Lunakahiko	Na Kahuna	Na Kumu	Na Diakona	Huina o na Luna	Na Hoahanau Kane	Na Hoahanau Wahine	Huina o na Hoahanau	Huina o na Luna a me na Hoahanau	Na Keiki i Hoopa Maikai ia i Keia Kau K	Na Keiki i Hoopa Maikai ia i Keia Kau W	Huina o na Luna, na Hoahanau a me na Keiki	N K
Kauai	3	40	20	24	14	98	191	224	415	513	5	3	521	1
Maui, Molo. & Lanai	2	93	37	28	30	188	212	279	491	679	5	6	690	1
Kohala, Hawaii	2	64	24	27	20	139	197	276	473	607	7	8	624	1
Kona, Hawaii	1	18	22	7	9	77	32	128	200	277		3	280	
Oahu	3	113	42	12	17	188	301	486	787	970	7	6	984	7
Totals	11	328	147	98	90	690	933	1393	2366	3046	24	26	3099	5

Friday, April 8. Under this date

Elder Frederick Beesley, in reporting the conference to the "Deseret News", writes as follows:

"Sunday morning April 3rd, the time appointed for the annual conference, was ushered in by the rays of a bright and genial sun. A large number of Saints had arrived from other branches, some of them from the other islands, and all were waiting the exercises of our four days meetings.

"Each morning, at the ringing of our meeting house bell and

Na Dai Hoano o na Ka Hope nei,

no ka Hapa Makahiki e pau ana ma ka la 6 Aplila 1888

Na Mea i Bapetisoia i Keia Kau.				Na Mea i Bapetiso Houia i Keia Kau.			Na Mea i Hele Mai.	I Hele Aku i Kahi e.	Na Mea i Make.	Na Mea i Okiia Aku	MOOLELO.
K	W	Keiki	Huina	K	W	Huina					
10	6	10	26					35	10		
15	10		25	6		6	2	14	22	3	
17	12	5	34		1	1	36	39	15	1	
3	1	5	9					5	2	3	
7	5	4	16	4	5	9		2	7	1	
52	34	23	110	10	6	16	38	95	56	8	

April 12 - 1887

[illegible] wife and
[illegible] sound [illegible]
on the [illegible] hundred [illegible]

[illegible] wife and
[illegible]
on the [illegible] hundred [illegible]

music by the band, all gathered up to Lanihuli and proceeded two by two to the meeting house, followed by the band.****

The building was well filled with the bright eyed, nicely dressed native Saints and a few of their friends. The choir of about 25 voices, accompanied by the organ, rendered appropriate hymns and anthems during the whole of the conference.

Reports were first given by our white brethren who have been out laboring on the other islands. They gave very encouraging reports, generally, from the Saints. Spoke also of the wickedness of the people, their desire for pleasure and the difficulty of turning them from the false Christianity to which the greater part of them have become wedded.

The aggregate of means that have been donated toward building a new meeting-house at Honolulu was shown by the financial report to have reached the sum of $1,834.44. This house is an urgent necessity to aid us in our labors at the capital city, for at the present time we find the Calvinist and Catholic churches, and the Church of England also, well established among the people, and other religions, as for instance, the Seventh-day Adventists, are seeking to gain a foothold. Therefore missionaries to these islands find the prevailing false doctrines to combat, as well as a strange language to learn. However, the total number of new baptisms performed during the last half-year is 110, while the total number of Church members is 3,046.

We are happy to state that good health prevails here at present."

(Des. News 36: 267)

1887

[illegible], May 8. [illegible] his wife (Esther) and son (Tommy) sailed from [illegible] on the [illegible] "Australia" returning to Utah. Elder Farr was succeeded in the presidency of the mission and in the management of the Laie plantation by Wm King. Elder Farr was accompanied by two natives, Bro. [illegible] and wife from Honolulu, who had been very kind to the Elders and who had obtained special permission from the king to leave the islands. (Beesley)

On this date (May 8th) Sister Susa Y. Gates, writing under the [illegible] pseudonym of "Homespun" wrote of life in the mission on the Sabbath as follows:

"Perhaps some of your readers would be interested in knowing how we spend our Sabbaths here on the Islands.

At half past seven the bell rings for Sunday school. Half an hour later all the children, and the white Elders who are so anxious about the example set to their dark inferiors, are seen wending their way meeting-ward to assist in Sunday school. This, like every other meeting here, is subject to a sort of ebb and tide. Awhile the house is crowded, and anon empty benches stare at the teachers; just now there seems to be quite a revival. A change of local officers was effected at the late conference which may in some way account for it. Kanikapu was installed as President of Laie Ward Sunday school, Kinimakalehua and L. B. Niánoa as Counselors.

At half past nine Sunday school is dismissed and the bell rings long and loud for morning services. Ten o'clock finds all hands, except the cook, en route to meeting, the roaring, tearing wind that usually prevails at Laie blowing dress skirts into uncomfortable shapes. Nobody presumes to carry a sunshade, for old boreas would turn it inside out in a trice.

And at last the foreigners are all there as well as the natives, the Elders in their uniform of linen breeches, the sisters in summer's airy robes of white, usually. The natives dress very much as we do, only none of the women ever presume to put on a tight waisted dress. Indeed they are far too sensible to thus compress their bodies.

The meeting house is a very nice one. The stand accommodates about twelve and is convenient. On each side are raised pews for the native leaders. In front sits the choir, and a good one it is, Brothers Noall and Beedly having succeeded in drilling the raw, untrained but excellent voices until they can manage an anthem, and

1887 (May 8)

even a difficult minor one with very excellent effect. One great advantage with these natives is that few of them are ever known to "run flat" in their singing, having excellent ears. The usual Sabbath services are conducted in the Hawaiian language, every fourth Sund ay (the first one in the month) being the general fast day; on which day the sacrament is administered.

We have enjoyed some splendid discourses since we came here, and it is worth the time to study the language in order to comprehend the rich feasts of soul which have been, in times past, spread before the Saints at Laie.

Noon finds us sitting down to dinner, which, as the Bible says, if only boiled herbs, is partaken of with thankful hearts. But boiled herbs would prove more acceptable at Laie, for meat and bean soup form our chief variety.

Formerly the Y. M. I. A. was convened at half past one in the afternoon, the testimony meeting following at half past three. This, with our evening meeting, made five meetings a day, and was enough to make the strongest weary. Now the Y. M. I. A. and the testimony meetings are held on alternate Sundays at two o'clock, leaving a person time to breath between services. After the afternoon meetings, which are like those at home, every one goes to his own room to read, to write, to study or to long for a glimpse of home, as the case may be.

At seven, or thereabouts, the prayer bell rings and we hold an evening meeting in English, commencing with a reading from some of the Church works, followed by remarks from Elders previously chosen to speak on the lesson read. And thus closes the Sabbath, each one like the last, and all serving as a waymark that brings us one week nearer home.

The Mill has been running three weeks since conference, and has turned out thirty-five or forty tons of sugar. Miserable weather has greatly interfered with success, but Prest. King has energy and ability enough to rise almost superior to even weather. It is a great pity that we have not another set of rollers and another boiler. For then no matter what kind of weather we might have, the mill could be kept running, making work for the natives and money for the plantation.

With this vessel four of our native Saints expect to remove to to Utah. Peter Kealakaihonua and wife, and Brother Naau and wife,

Kaleohano Ma.

[illegible] 6 [illegible]
[illegible]dena. [illegible]

15 Ulino, Hoopii p.

[illegible] 20 Kipahulu. [illegible] p.
[illegible]
[illegible]
8 [illegible]
[illegible]

[illegible] 1 Keanioio,

[illegible] 17 Kaanaole, [illegible] p.
[illegible] Schoe, [illegible]

[illegible] 24 Pulehu. Keolamai pr.
[illegible] Sabati. Hui Opio. Hui Man.

July 1 Wailuku, [illegible]
[illegible] Hui [illegible]
[illegible] 6 [illegible] p.
[illegible]

July 15, [illegible], [illegible],
[illegible].

July 22 [illegible], [illegible].

[illegible] a [illegible] ma
[illegible], [illegible] a [illegible],
[illegible] the [illegible] put [illegible],
[illegible] ma [illegible] at
[illegible] a [illegible],

[illegible]
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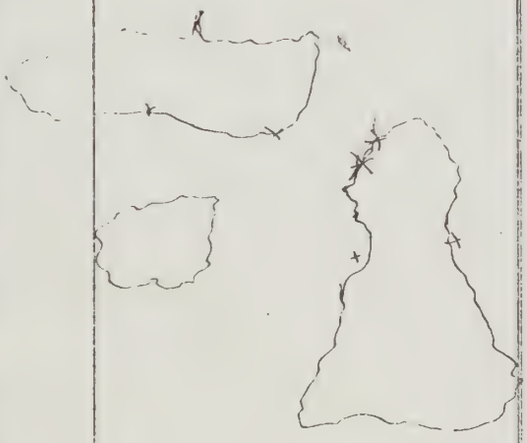

Feb. 3
" 10
" 17 [illegible] 1 2 3.
" 24 M T W T F S S

of Honolulu. The first two are staunch old "Mormon" veterans, and a most excellent and intelligent couple. The others are recent converts, but smart and capable. They will be an acquisition to the Nineteenth Ward "settlement," and depart with the best wishes of white and black."

(Des. News 36: 346)

1887

Hawaiian Mission.

Wednesday, June 1. Sister Mary Smith, wife of President Jos. F. Smith, arrived at Honolulu per steamer from San Francisco.

Friday, June 10. Elders Joseph H. Dean and wife (Florence R. Dean) Elder Wm. W. Cluff and sister Lucy M. King (wife of President Wm. King) arrived at Honolulu per steamer "Zealandia". Elder Dean came on a second mission to the Pacific Islands, and Elder Cluff on a special mission to assist President Joseph F. Smith in his departure from the islands.

Saturday, June 25. President Joseph F. Smith and Elder Wm. W. Cluff left Laie to return to Utah. Before leaving, President Smith explained ~~as~~ to the Elders the reason of his having been sent by President John Taylor to live in their midst for a time on account of the severe persecution at home, but that he felt glad to return and bear persecution, if necessary, with his brethren in the presidency of the Church. Many prayers were offered that he might be preserved from his enemies.

Friday, July 1. President Joseph F. Smith (Beesley) and wife (Mary S.) and Elder Wm. W. Cluff sailed from Honolulu per steamer

Sat. July 23. Pioneer day was observed at Laie with a very spirited celebration under the immediate direction of Elder Elihu Barrell, assisted by Elder James Oswald and the presidency of the Y.M. and Y.L.M.I. Associations. A very nice feast and an excellent meeting were followed by amusements in the afternoon.

Ev. News

1887

Thursday, August 4. Sister Rusa M. Yates wrote as follows from Laie to the "Deseret News":

" The summer brings us clearer skies and a few degrees rise in the mercury. But for these two trifles, one would never be able to distinguish summer from winter.

We had a very good garden set out some time ago, but the floods came from heaven and beat upon it, the winds blew and the sun dried up the dews, until, at last, a few cucumbers seem to be about the sole representatives of our fond hopes. A melon patch set out by President King turned out better, although the Chinamen's oxen and the natives' light fingers quietly disposed of about two-thirds of them. And so now we go back again to "poi" for our variety.

I suppose all your readers fancy we are in the midst of stirring times here, but really outside of what we read in the papers, we would never know anything was going on in Honolulu at all. The lethargic native mind is just beginning to awake to the fact that he is practically ousted from all sorts of office by the new order of things; a more machine, in short, out of which taxes may be ground. The matter is occasionally discussed, if a few happen to gather in a convenient spot. But hardly enough interest (hear at Laie at least) is excited to get them out of their lazy homes. Everything is comparatively quiet in town, although the insurgents seem to be very much in earnest. The latest news I can think of is that pine apples can be purchased in a garden this side of Honolulu, seven for a quarter. Oh, furthermore, ice can be had delivered on the beach at Laie-Moloo, for about two cents a pound. We had a hundred pounds sent here the other day, and then, like the little boy whose eyes always circumnavigate his digestive region at least twice over, we made three times too much cream. Then to freeze! Aye there was a rub! Two buckets were in an old tub, which leaked all the water out as fast as the ice melted. We vainly endeavored to fill up the hugest interstices with rags in order to save the ice, and then set a few of our most valued brethren to turning those pails back and forth, back and forth. No one with any sensibility would have regretted the paltry dollar-and-a-half laid out in ice for the sake of the amusement afforded to the whole youthful population of Laie, Even the white babies were persistent in their efforts to observe their fathers employed in useful labor, and some one was constantly busy herding the darlings

off the porch into the quiet obscurity of an inner room.

From two to three hours consumed in this manner and a unanimous vote declared the stuff frozen as much as time, muscle and ice would permit. In fact, it was soon discovered that the cream was doubling on us, so to speak, and coming back to its original state. Accordingly all hands and the babies gathered round the table, spoons and dishes rattled, the slushy mush was ladled out, and we endeavored to fancy ourselves eating ice cream and cake. The cake, unlike the ice cream, was a success. When we closed up accounts that night, we still had one bucket of cold custard, which afterwards assisted in the composition of a rice pudding, I believe.

Mangoes have come and gone, like a beautiful dream. Likewise, ohias. The mill work is all done for this season, and several of the brethren are now engaged in putting up a warehouse on the beach at Laie Maloo. The building is of corrugated iron. It is to hold the sugar, which will be hauled there in milling time, by the wagons just purchased, and stored, day by day, thus doing away with the very inconvenient method of shutting down work in the mill for a day, and men and swarms of ox teams being set to haul sugar to the beach, while the ship waited for the cargo. A little landing will also be put out into the water to pile sacks on and prevent their becoming wet in the surf as they are loaded in the boat.

I understand President King intends building a new blacksmith shop (a thing sadly needed for storage of tools and blacksmith work) near the site of the old one, just as soon as the warehouse is up.

There is a very good, quiet, peaceful spirit here, and all feel to uphold and sustain our kind President in his earnest, energetic endeavors to make this mission a success. We expect some of our number will be leaving us this fall, but even then, there will be quite a few of us left. We had a very spirited celebration of the Twenty-Fourth, under the immediate direction of Brother Elias Barrell, assisted Bro. James Oswald and the Presidency of the Y. M. & Y. L. M. I. A. A very nice feast, and an excellent meeting were followed by amusement in the afternoon. All felt well and repaid for their efforts.

(Des. News 36: 574)

1887

Friday, August 5. The sad news of the death of President John Taylor, on July 25th reached ~~arrived at~~ Laie, filling all with grief. The "Alta", a Hawaiian newspaper, has published the news as a telegraphic item, but gave no particulars, and the little colony at Laie were full of hope that the report was only a false rumor. (Beesley)

Wednesday, August 17. A son was born to Elder Jacob F. Gates and his wife Susa Young Gates. The child was subsequently named Brigham Cecil. (Mission record)

Wednesday, Sept. 14. Elder Fred. Beesley, at the suggestion of President King, wrote a petition to the Board of Education at Honolulu, asking for financial aid in continuing the day school in Laie. Elder Beesley gave an account of the establishment of the school, of the progress made by the pupils, of the books used and the studies taught. The petition was favorably considered and, on October 5th, a letter was received by the brethren at Laie from Mr. Wm. James Smith, the secretary of the government school board at Honolulu, stating that the board would pay a teacher $50.00 per month and supply maps, charts, etc., provided the mission would furnish the school house. Of course this was readily consented to, and soon afterwards, Elder Beesley received the appointment as school teacher. (Beesley)

Saturday, Sept. 24. Sister Wilhelmine Jörgensen Madsen, wife of Elder Peter Madsen, gave birth to a daughter, who was subsequently named Julina Christine. (Beesley)

1887

Hawaiian Mission.

Saturday, October 1. Elder Hillard F. Eckle arrived in Honolulu per steamship "Mariposa" as a missionary to the Hawaiian Islands.

Wednesday, October 5. A council meeting was held at Laie preparatory to the Semi-Annual Conference which commenced the following day. By this time all the Elders had arrived from their different fields of labor upon the islands. Upon suggestion of President Woodruff, Elders James Oswald, Hyrum S. Harris and Alberto J. Merrill were honorably released from their labors in the mission. Elder Oswald had experienced considerable difficulty in learning the language, but his genial manner had endeared him to the natives as well as to the foreign Elders, Elders Harris and Taylor had had considerable success in learning the language, Elder Taylor being considered somewhat of an orator in that regard. A Mr. Maxwell and his daughter attended the meeting. They were half-whites and as Mr. Maxwell had taken a special liking to Elder Taylor he desired to attend the conference, although not a member of the Church. Two young ladies (nearly whites) from Honolulu were also visitors at this conference.

Thursday, October 6. The semi-annual conference of the Hawaiian Mission convened at Laie the following Elders from Zion being present: President Wm. King and Elders Edwin W. Davis, Elihu Farrell, Jacob F. Gates, Joseph H. Dean, James Oswald, Hyrum S. Harris, Alberto J. Merrill, Matthew Noall, Robert B. T. Taylor, Frederick Beesley, Enoch Parr jun. and Elder .... Howell, an exile sojourning in Honolulu. The time was occupied by the American Elders and a few of the native missionaries.

In the evening a priesthood meeting was held in which business connected with the mission was transacted. The meeting was brought to an abrupt conclusion by the alarm of the fire bell and all hands were soon at work to extinguish the fire in one of the buildings

1887

Following is the statistical report of the mission as rendered at this conference.

9/

[illegible]

[illegible]

[illegible]

	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kauai		[illegible]	[illegible]	[illegible]	[illegible]					[illegible]	[illegible]		[illegible]	[illegible]	
[illegible]	[illegible]	[illegible]	[illegible]	26	21	[illegible]	[illegible]	292	512	678	7	7	[illegible]	19	13
[illegible] *	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	18	[illegible]	365	617	917	21	14	954	42	42
Oahu	[illegible]	[illegible]	[illegible]	21	13	[illegible]	[illegible]	[illegible]	[illegible]				1295	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	43	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

* North Hawaii	1	60	30	26	18	139	181	248	449	658	11	9	678	22	24
South Hawaii	1	40	22	9	10	81	63	117	168	261	10	5	276	20	18

[illegible]

[illegible] Mission

[illegible] 887

[illegible]	[illegible]			[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	K	W	[illegible]						
			[illegible]	[illegible]	[illegible]				
[illegible]	4		4		[illegible]	28	5		
84				[illegible]	[illegible]	3	6		
[illegible]		8	8	[illegible]	[illegible]	15	[illegible]	7	[illegible]
[illegible]			[illegible]	[illegible]	[illegible]	[illegible]	15	7	7
46	—	—	—	8	45	10	4		
38	—	—	—	1	17	3	2		

1887

Friday, October 7. Conference was continued, reports from the missionaries and native presidents of branches being heard.

Saturday, October 8. Conference was continued at Laie, the day being occupied by the Relief Society and M.I. Associations. According to the reports presented, the enrolled membership of the Y.M.M.I.A. was 447, that of the Relief Societies 514 and the Sunday schools 524. Libbie Noall was sustained as Gen. Pres. of R. S. with Lucy King & Elizabeth E. Beesley counselors. In the evening the Laie Brass Band and choir gave an excellent concert under the management of Elder Frederick Beesley, for the benefit of the band. One of the features of the evening was a dialogue by the natives entitled "The Devils of the Drinking Cup, and the sleight of hand tricks by Elder Enoch Farr delighted the natives. (Des. News 36:702)

Des. News 36:1887, p. 1116, 1237

Sunday, October 9. The concluding sessions of the conference were held at Laie. The sacrament was administered, a new sacramental service of glass presented to the mission by the Laie Branch Relief Society ~~to the Mission~~ being used in the service. Elders James Oswald, Hyrum S. Farris ~~and~~ Robert B. F. Taylor, ~~who~~ and Alberto J. Merrill, who were released to return home, make farewell remarks and expressed their good will to the Saints on the islands. The authorities of the Church and of the mission were sustained and the following appointments read: Wm King, president of the Hawaiian Mission; Peter Madsen, gardener; Edwin M. Davis, engineer; Elihu Barrell, book-keeper and store-keeper; Jacob F. Gates, sugar boiler; Fred. Beesley, school teacher, choir and band leader; Joseph H. Dean, general superintendent of Sunday schools and M.I. Associations with Fred. Beesley and Matthew Noall as counselors. Kinimakalehua, superintendent of the Laie Sunday school with L. B. Hainoa and J. K. Naihe as counselors; Kekauoha, supt. of the Laie Mutual Association with Pona and Hana Naihe as counselors; Jacob F. Gates, president of the Laie Branch with Peter Madsen and Edwin M. Davis as his counselors.

Elders Jos H. Dean and Enoch Farr, jun. and S. Lua were appointed to labor on Hawaii, Maui, Molokai and Lanai. Elders G. L. Kanekapu and Kahoalii on Puna, Kau and Kona, Hawaii; Kanawai and Kalili Kauai in Kohala, Hamakua and Hilo, Hawaii; Kahiamoe, Kaio and Lima and Kapule on Maui, Molokai and Lanai; Jacob F. Gates, Nihipali and George Peters on Kauai and Matthew Noall, Kaleohano and Paulo on Oahu. (Mission record) (Beesley's journal) (Des. News 36:702)

The Church membership in the mission was reported to be 3,46[illegible] souls, an increase of about 200 during the past six months.

An enjoyable time was had during the conference, and the visitors seemed pleased and felt well repaid for their tedious voyages and overland trip to the plantation.

The branches on other islands were as well represented as usual, and the reports showed the Church membership on Hawaii

1887

Thursday, October 13. Elder Jacob Gates, clerk of the Hawaiian Mission, wrote as follows to the "Deseret News":

"The number of Elders from Zion at present here is 15, but four are released to return home this present month which leaves us rather weak-handed, as at least six are required to stay continually here as plantation hands. We expect other missionaries this fall, however, who, if they understand the language, will be sent immediately into the field to labor, in place of those who are just leaving.

President Wm. King is busily engaged putting in cane. determined to keep our $25,000 worth of sugar machinery at work more steadily than it has been for the last year or two. The coming crop we expect to grind up this winter and spring, commencing on or about January 1st.

The past summer has been very dry, so that the cane not under irrigation will amount to but little; that watered from our artesian wells, recently sunk, is looking very fine, and promises at least four tons per acre, which we will undoubtedly realize, if the rats do not get too numerous before we cut it. These pests destroy a vast amount of cane on this and other plantations nearly every year, despite the many attempts to exterminate them. Some planters raise cats and turn them loose into the cane; others import an animal similar to the mink, some try poisoning, but the rat still survives, being proof against the former, and as for the strychnine and "Rough on Rats," he eats both as a luxury and thrives on them.

Recently, copious rains have started the grass over our beautiful hills and velleys, which now put on a spring-like appearance, although it is October.

Through the energy of some of the brethren we have at last succeeded in getting a photographer around on this part of Oahu. He took views from eleven different points, of Laie, which will give our friends quite an idea of our island home. Returned missionaries who wish to see Lanihuli again, can get the views at Williams', Honolulu for $8. per dozen mounted or $6 unmounted. Our English school, under the able management of Elder Fred. Beesley, is at last recognized as being worthy of some substantial encouragement. The board of education have promised to pay $50 per month, if we will continue to furnish the schoolhouse; of course we agree. Should the attentance reach sixty hereafter, we have hopes of an advance to $75 or $100 per month. The school has been supported for many years entirely by the Church, the scholars being charged but a trifle for admission.

Oct 25, 1917

[illegible] sailed from [illegible] Australia, homeward bound.

[illegible] sailed from Australia homeward

[illegible] sailed from [illegible] Australia homeward

[illegible] sailed from [illegible] Australia homeward Bound

1887 (Col. 13)

To encourage a better attendance, it was decided about a year ago to make it free. We are now entitled to charts, maps, etc., which will enable Elder Beesley to make the school-room much more attractive.

Elders James Oswald and Robert B. T. Taylor of Salt Lake, Utah, Hyrum S. Harris, of Provo, Utah, and Albert J. Merrill of Smithfield, Utah, left here yesterday for Honolulu, expecting to sail for San Francisco on the 21st inst. on the "Zealandia". Elders Wm. Knott, Elijah Farr, Jr., Matthew Noall and James F. Gates are the only Missionaries appointed to travel this term.

Elders Knott and Farr go to Hawaii, Noall and Gates to Oahu and Kauai; the latter till the first of January, when he will return to boil sugar.

Elder E. Barrell is retained at Laie as bookkeeper.

The health of the colony at present is good, and all join in a general "Aloha" to their many friends in Zion.

(Des. News 36: 702)

1887

Wednesday, November 16. Under the new-de-plume "Homestun", Sister Susy Y. Gates wrote as follows to the "Deseret News" from Laie:

"I fancy a few items of musical affairs at Laie Nei will not be uninteresting to our Utah friends; especially as young Utah is nothing if not musical.

The natural abilities of these dark people bear a sort of resemblance, musically speaking, to the dusky descendants of Ham. Rarely do you meet with a Hawaian of either sex who cannot carry a tune, and generally in the clearest, most resonant of voices. But unlike their darker relatives, their taste runs not into minor music. One peculiarity of their various 'meles', or songs is often remarked: they are composed of but one strain, repeated over and over, while our music always contain two or more changes or strains.

The choir here was a loud, hearty, boisterous lot, singing over and over the hymn tunes, just as our good old country choirs used to do. Brother Isaac Fox, I think, was the first white Elder who took charge of this crude material, and he laid a very good foundation upon which Brother Matthew Noall and later Brother Fred. Beesley have built a very creditable and indeed fine organization.

Brother Beesley is indefatigable and we listen with delighted ears to the fresh, clear voices ringing out in such anthems as "When the Lord shall build up Zion," "I waited patiently," etc., translated into their own language.

The Brass Band is also ably conducted by Brother Beesley. Last conference the band and choir under his management gave an excellent concert on the evening of October 8th, for the benefit of the band.

Oh ye dwellers in the country, fancy yourselves in a schoolhouse, much like your own, while city denizens remember the alma mater of their youth; do you see what a disconsolate sort of an illumination is given, by the few lamps scattered here and there, and, like your own hoodlums, our dark rowdies are whistling and shuffling; while Robert and Jimmy bustle through the audience and back on to the stage full of business and care? I don't know who first discovers the fact that the crowd are congregated at the various windows quite determined and able to see the whole performance without offering any ducats. Down go the windows! Agony ! Fleas, the odorous native, and the sultry, breathless night, make the place a sort of Inferno! But in spite of our vigorous protestations, offered up in loud and commanding tones,

1887 (Mar. 16)

shawls are deliberately pinned up over the windows, serving the double purpose of preventing the public outside from looking in, and the poisonous breaths of those inside from going out. But it is no use, so we resign ourselves to martyrdom as calmly as possible.

By and by, our patience, like that of the crowd about us, completely gone, we are about to groan and depart, when "tinkle, tinkle," says the bell, up goes the red calico curtain, and there is the choir.

But do you know we were so interested in the shawl business that I omitted to call your attention to the entrance amid flutterings and twitters of the female members of the choir. Gorgeous and wonderful are their various toilets, Miliama's dress being as ridiculously youthful and short for her age, as May's is long and old womanish for such a child. Some of them, however, look tasty and nice, especially little Vickie Coles and Hana, resplendent in pink satin, Carolina and Jennie look neat and pretty. While we have been whispering the organ prelude is finished and the opening chorus is commenced. The band follows the opening prayer in a sprightly waltz tune, and you quite enjoy the familiar country style in which the various performers go up and down from stage to audience, pulling aside the curtain to ask a question, or give a bit of advice to someone on the other side.

In like manner the very audible whispering and laughing behind the brillant calico curtain fills up the interstices "between the acts," and is anything but annoying. We invariably stop Robert to ask him what comes next, or quiz Jimmie as to the cause of the lengthy waiting, for, you see, they are the all-important stage managers. Robert comes forward always as soon as the curtain is drawn up, and anounces in English and native what the next thing will be, and you confess it is much easier and more simple than the fashionable programme, which one always loses just at the commencement of the second act.

A solo by Miliama, whose glorious voice soars out, sweet and clear as a siver bell, full of pathos and beauty, sometimes augmented by the soft mellow alto of Annie Apua; it charms you into forgetfulness of earth and earthly things. But you are speedily brought back by the shouts of two of our little babies, who have found their way up to the low stage, and clambered upon it fearlessly to assist in the performance.

Isn't it delightful to watch the two young couples in front of

you, the girls with aesthetic sunflowers in their hair, and the regulation excuse for a bonnet which appears at regulation theatres, the young men beaming and attentive? Doesn't it increase the pressure of John's arm over his wife's chair, and soften her voice as she answers, "Yes, John, I see them?" Then you listen amused and pleased to the feeling little trio,"Three Blind Mice," translated into Ekolu iole maka po, and laugh your heartiest at Eli Barrell, Fred. Beesley and Mathew Neall, for their voices and actions are worthy of comedians of the first class. All Salt Lakers know what delight one has in listening to a male trio from such voices as theirs.

The evening grows on apace, and Lulu Gates' little song is bravely applauded, and the dreadful play of the "Demon of the Bottle" holds the audience enthralled; it was indeed capital, but would have been better if the red fire, which was bought in Honolulu to embellish the various entrances of the Demon and the spirits he invokes, had not been burned up in the fire of a few nights previous; and if the hole in the back scene had not been quite so large, as through it the principal actor's (Naihe) part was whispered to him, and if Hana, who was supposed to be the striving wife of a drunkard had been attired in something less gorgeous than satin and lace; and if the Demon had tuned his presto, helo, comrades to met the glare of gunpowder which persisted in "not going off"until some time afterwards; and if the audience hadn't persisted in looking upon the whole piece as a huge joke, laughing and cheering-most amused at the most solemn parts. However, it was good. And when young Enoch started in with his "magic," we all were quite amused by the immense wonder and consternation of the simple natives around us. His various tricks, (which by the way are very neatly done,) were greeted with a chorus of Aunies and Kas, the visitor from Kaui, Kioke Peters, standing aloft on his seat the better to see and admire, his constant Tas and Pohihihis coming out with great gusto.

I am sure it is hard to tell which amused the audience the most, the performers on the stage or the babies off it. For saucy Joseph and pretty, dainty Vera will persist in playing bopeep through the benches while our fairy Violet and handsome baby Freddie chatter and gabble on their mammas' laps with a bewitching disregard of politeness.

The funny farce of the "Haunted House" closes our evening, and I am sure if you had been here you would have agreed with us that Brother Beesley and his aids have done extremely well, and that all can unite in giving him a hearty cheer for his unwearied labors.

(LDS Church 36:459)

31 December, 1887

HAWAIIAN MISSION.

Ten Elders from Zion and seven ~~[illegible]~~ missionary sisters.

William King, president

Hawaii, Maui, Molokai and Lanai: Joseph H. Dean and Enoch Farr jun. in charge.

Kauai: Jacob Gates.

Oahu: Matthew Noall.

Joseph H. Dean Gen. Supt of Sunday Schools and Y.M.M.I.A.

1887.

Saturday, December 31. At the close of the year 1887, Elder William King presided over the Hawaiian Mission assisted by Elders Elihu Barrell, Jacob Gates, Matthew Noall, Fred Beesley, Enoch Farr jun., Peder Madsen, Edwin W. Davis and Joseph H. Dean. Sisters Lily Barrell, Susa Y. Gates, Elizabeth Noall, Ellen E. Beesley, Wilhelmine Madsen, Florence Dean and Lucy M. King, having accompanied their husbands, also labored as missionaries.

1888

Sunday, January 1. At a meeting of the Elders held at Laie it was deemed advisable to call another Elder to assist in the labor on Oahu. Therefore it was unanimously decided to call N. K. Hiapooli (Nehemia) to assist Kaleohano. (Mission record 134)

Wednesday, Jan. 4. Elder Fred. Beesley commenced to teach school at Laie, under the regulation of the government Board of Education at a salary of $50.00 per month. At the end of the week he had 30 students enrolled. (Beesley

Thursday, February 9. Sister Florence Ridges Dean, wife of Elder Jos. H. Dean, gave birth to a son at Laie, who was subsequently named Jasper Henry. (Mission record)

Thursday, March 29. Queen Kapiolani visited Laie and took dinner at the Mission house. Elder Fred. Beesley writes:

On Thursday, March 29th a meeting of the Hui Houlu Lahui (Government Female Relief Society) ~~at Laie~~, of which Queen Kapiolani was patroness, was held at Laie. Upon awaking in the morning the Elders found a deputation of three native gentleman with a message from the Queen that she would hold a meeting with the sisters that day and take lunch at the mission house. As President King and his wife were absent, this announcement caused quite an excitement among the missionaries and their wives, but all set to work and killed three or four chickens and the women baked pies, and cake and made some "floating island" to grace the repast. Quite early her Majesty appeared and was received by Bro. Jacob F. Gates. She was accompanied by her two nephews, Prince John and Prince David, (aged about 18 and 25 years respectively) also by a native lady, a Mrs. Wilcox and a maid, besides a native gentleman (the Queen's secretary and the carriage driver. Upon her arrival the Queen was asked if she would prefer to take lunch first or hold the meeting. She decided to hold the meeting and then have lunch. Elder Fred. Beesley, who had closed his school in honor of the occasion, called the children together and they furnished the music to the great delight of the Queen and her attendants. The meeting consisted of speeches by the Queen, her secretary (Mr. Kalama), Mrs. Wilcox Kinimakalehua and Bro. Gates, the Queen showing deep interest in the work being done by the Society

1888 (March 29)

especially as regards the rearing and care of children. Mrs. Wilcox especially gave many valuable and practical suggestions to the parents to make their homes healthful and pleasant and the secretary took the names of all the children on the plantation including the infants belonging to the white sisters.

At the close of the meeting dinner was served, Sisters Nellie Beesley, Willie Burrell and Suse Y. Gates waiting upon the visitors, some amusing incidents taking place by the nervousness of the hosts and hostesses in their anxiety to do honor to their distinguished guests. For instance Bro. Beesley relates that Bro. Gates offered roast chicken to the Queen before the soup was served, to the great disgust of his wife, who was so upset by the occurrence that she gave soup to the other guests before serving her Majesty with her portion! All went well, however, and it is doubtful if the Queen or her attendants were aware of any false moves being taken.

After dinner the Queen and her attendants wrote their names in the guest book at the mission office and went on to Makao where they had arranged to spend the night. (Beesley)

Friday, March 30. Quite a number of the missionary brethren and sisters and some native Saints left Laie and traveled to Honolulu to attend conference in the new meeting house the following Sunday.

(Des.News 37: 237)

Saturday, March 31. A feast was held by the natives in Honolulu and a concert in the evening by three native glee clubs, in which also some of the American Elders participated.

Sunday, April 1. Conference was held in Honolulu in the new meeting house, but the edifice being unfinished it was not dedicated ~~upon~~ on this occasion. Three well attended meetings were held during the day, and the Laie choir, which had come over for the occasion, joined with the Honolulu choir in the singing exercises. (Beesley) 37:237

In referring to this conference Sister Gates says that one of the native sisters dressed in a gorgeous pink satin "holoku" and bonnet to match, marched majestically out of the building during the service, but that she shortly returned in a robe of orange colored satin with a long train. Sister Gates remarks that this woman often went out of meeting two or three times to change her suits, or show them off.

(Des.News 37: 237)

1888 (April 1.)

Sister Susa [illegible] Gates, in describing the new meeting house in Honolulu writes:

"It is pretty. A small vestibule opens by heavy swinging doors into the interior, the stand at the further end of the building faces you as you open the doors. It is built of lumber, but it is so tasteful in architecture that it is a credit to our people, and we are all proud of it, and its capable designer and builder, Bro. Matthew Noall. The windows are arched; chandeliers hang above your head; the seats are low and easy; the straight, simple pulpit has railings on each side behind which are the seats for the leading native Elders."

(Des. News 37:237.)

Friday, April 6. The general annual conference of the Hawaiian Mission was held at Laie. It was not attended by Saints from the other islands in as large a number as usual, the cause of this being that a conference for the island of Oahu had been held the previous Sunday at Honolulu in the new church building and the representatives from the other islands had returned home from there instead of coming on to Laie. The Elders from Utah attending this general conference were: President Wm. King, Elders Peter Madsen (Petersen), E. [illegible] Woolley, Elihu Barrell, Jacob F. Gates, Edw. W. Davis, Wm. Knott, Fred. Beesley, Matthew Noall, ~~and~~ Enoch Farr, jun. and Jos. H. Dean. The time was occupied on this day (April 6th) in hearing reports from the different fields of labor and instructions from the white Elders. The labors of the missionaries during the past six months had been prosecuted with unusual vigor and 283 new baptisms had been made.

Papa Hoike no na ~~Hui Apana~~ o Hawaiian ~~ma ka Hokapanio~~

NA APANA.	Na Alakai	Na Lunakahiko	Na Kahuna	Na Kumu	Na Diakona	Huina o na Luna	Na Hoahanau Kane	Na Hoahanau Wahine	Huina o na Hoahanau	Huina o na Luna a me na Hoahanau	Na Keiki i Hoopa Maikai ia i Keia Kau K	W	Huina o na Luna, na Hoahanau a me na Keiki
[illegible]		42	23	20	16	101	186	235	431	522	4	1	606
Pona, Kau & Puna		40	17	8	8	75	8[illegible]	135	221	296	10	10	321
Maui, Molokai & Lanai		97	35	3[illegible]	2[illegible]	94	235	337	572	7[illegible]	17	6	787
[illegible]		67	[illegible]	21	[illegible]	[illegible]	2[illegible]	3[illegible]	589	73[illegible]	25	21	8[illegible]
[illegible]		120	47	22	13	207	450	639	1090	12[illegible]	[illegible]	8	131[illegible]
		366	153	115	83	7[illegible]	1199	1693	2703	3616	73	[illegible]	39[illegible]

[illegible] no ka Hapa Makahiki epau ana April 6 1888

Na Mea i Bapetisoia i Keia Kau.				Na Mea i Bapetiso Houia i Keia Kau.			Na Mea i Hele Mai	I Hele Aku i Kahi e	Na Mea i Make.	Na Mea i Okiia Aku	MOOLELO.
K	W	Keiki	Huinaa	K	W	Huinaa					
12	13	6	33	1		1		3	6		
3	15		38	9	3	12	10	11	1		
9	15	7	40	2		2	7	19	17		
61	32	1	110	[illegible]	3	[illegible]	24	35	3		
	27		67	[illegible]	1	2					
[illegible]	[illegible]	14	283	15	7	21	11	68	32		

1888 Hawaiian Mission.

Saturday, April 7.

Conferences of the Relief Societies, Sunday Schools and M.I. Associations were held at Laie on this date. According to the reports given it appeared that, with few exceptions, these organizations were not successful in the various branches, as only a few natives with sufficient energy to keep them in running order could be found. The members, as a rule, met together when the Elders in their travels reached them; but soon after they would fall into their listless ways. For the coming term Elder Matthew Noall was sustained as mission superintendent of Sunday Schools, with Elihu Barrell and Enoch Farr, jun. as counselors; Frederick Beesley as mission president of Y.M.M.I.A. with Matthew Noall and Enoch Farr jun. as his counselors; Elizabeth Noall as mission president of Relief Societies.

After the morning meeting the old meeting house at Laie was thrown open to admit all to a Fair, which had been gotten up under the auspices of the Relief Societies. On one side of the room were arranged the articles contributed by the Laie Society; on the other those of the Honolulu society. Among the articles on exhibition were a number of well-made patch work quilts, "Kapas", fans, grass hats, mats, ~~fans~~ Koa seed ornaments, ~~too~~ etc., and some fine work by one or two of the white sisters. In addition to all this there were a number of useful and fancy articles made by some of the school children under the tuition of Sister Beesley, such as school bags, mats, lace collars, etc. (Beesley) (Des. News 37: 295)

Sunday, April 8. The closing sessions of the conference at Laie were held at Laie. Good instructions were given by the presiding Elders and many of the native brethren.

Owing to the return of so many of the missionaries, Elder Enoch Farr was the only one left whose time could be wholly spent in the ministry, all the other brethren from Zion being obliged to attend to secular affairs at Laie; but they were instructed to travel for a month or six weeks, if possible. The general appointments for the term were as follows: Elder Elihu Barrell to labor as presiding Elder in the districts of Kona, Kau and Puna on Hawaii with Kalawaia and Kakaha as his assistants; Fred. Beesley as president on Maui, Molokai and

1855 (April 8)

[illegible] with [illegible], [illegible], [illegible] [illegible] Davis as his assistants; Matthew [illegible] as president of Oahu and the Honolulu Branch with [illegible], [illegible], [illegible] and [illegible] as his assistants; Enoch Farr jun, as president of Kauai with [illegible] and [illegible] as his assistants. Brother [illegible], George Petero, [illegible] and [illegible] were also called into the missionary service. Jacob F. Gates was sustained as president of the Laie Branch with Edwin [illegible]. Davis and Elihu Barrell as his counselors. [illegible] Woolley, Gates was appointed to labor on the plantation during the whole term. Elder Peter Madsen (Petersen) was released to return home together with his wife; also Sister Lillie Barrell, who was released on account of her ill health. Elder Wm. Knott and wife [illegible] were to leave for Samoa about the 1st of May. (Miss. Rec. 136, 139)
(Des. News 37: 295)

Monday, April 23. Under this date Elder Jacob F. Gates wrote from Laie as follows:

"Plantation matters are looking quite promising. President King is gradually extending the area of our cane fields so that before long our small mill will be run to its full capacity during the greater part of the year. We have land and water sufficient to raise a thousand tons of sugar per annum, but our mill cannot make over three hundred. We expect to repair and improve the mill somewhat, preparatory to starting up ~~this~~ in August. This is an unusual time of the year to begin grinding, but we had considerable cane that did not mature sufficiently to take off at the last run, and think it best to begin early on this crop so as to keep ahead of the rats.

Eight Hawaiians expect to leave here on the 8th of May for Utah and many others are quietly getting their little possessions in shape for disposal, hoping soon to follow" (Des. News 37:295)

1888

Friday, April 27. The new meeting house at Honolulu was dedicated. A goodly number of Saints from Laie and other branches on Oahu attended the meeting held on that occasion, and the house was crowded. Of American Elders there were present

The king and queen, who had expressed the desire to be present at the dedication had been invited, but through the neglect of a native brother, they had not been apprised of the hour of commencing the services, which was 10 a. m. Prest. King offered the dedicatory prayer, after which Elder Noall read a financial report which showed that the building had cost including labor and material . At this juncture of the proceedings the royal carriage drove up to the building, and the queen and her two nephews, David and John, appeared in the meeting. The Queen was received by Prest. King and escorted to the stand, after which the report was read again for the benefit of Her Majesty, and remarks made by Elder Kaleohano, Prest. King and others. The queen also made a speech expressing her admiration of the building. After meeting she conversed freely with the American Elders present, and shook hands with the people generally.

1888

Tuesday, May 8. Bishop Peter Madsen, wife and three children- David 7, Mary 4, and baby Julina, aged 7 months, also Sister Billie Barrell and two-year old daughter, all sailed from Honolulu per steamship "Australia" for their homes in Utah. Sister Barrell returned on account of ill health. Bishop Madsen and family had been honorably released at the April conference, with them also was Wm. Coles and daughter Victoria. The brethren also sent by the "W. B. Godfry" (a sailing vessel, Capt. Davel) Kahananui and his wife Elena- their sons Piloa and James, with their wives Halelea and Aneluhui, and Jennie Kii.

Monday, May 7. President Wm. King and wife and Edwin W. Davis left Laie on a missionary trip to the island of Hawaii to visit the branches of the Church on that island. (Beesley)

Sunday, June 3. Elder Joseph H. Dean, and wife (Florence) sailed from Honolulu, for Samoa, where Elder Dean ~~was~~ had been called to open up a new missionary field. He had spent several months in Hawaii, during which time he had corresponded with the few Saints in Samoa who had been converted by a native Elder a few years before. (Beesley)

1888

Thursday, July 5. Elizabeth Baker Noall, wife of Elder Matthew Noall, gave birth to a daughter, who was subsequently named Nora Rebecca.

Thursday, July 21. Under this date Sister Susa Y. Gates wrote a very graphic description of a visit to the volcano "Kilauea".

(Des. News 37: 507)

Friday, July 27. A school exhibition and other exercises were given at Laie, in commemoration of the event of the arrival of the first family of Saints at Laie, July 27, 1865, 23 years previous. Speeches were delivered by President Wm. King and Kinimakalehua and some excellent musical selections were rendered; after which sports of different kinds were indulged in. (Beesley)

Tuesday, July 31. Elders Fred. Beesley and Enoch Farr jun. and some native brethren (Kaleohano, Moses and one other sailed from Honolulu per steamer "Moku" for the island of Molokai; they landed at Kaunakakai on the south coast, early the next morning (Aug. 1st). After holding a meeting at Kaunakakai, they were furnished with horses and rode to Kamalo, where they held meetings on Sunday, Aug. 5th. They then rode on to Kalawa, a village on the extreme east end of the island, and thence, on August 10th, started for the leper settlements Kalawao and Kalaupapa, arriving there on the 10th. On Sunday, Aug. 12th, they held a meeting in both places. At Kalaupapa they set Momona apart to preside over the branch, to succeed the former president who was released because of being sick and feeble. They also set apart Kekai and Kipa as counselors to President Momona. On the 13th the Elders visited the grave of Napela, near the crater; it was covered with lime mortar. Elder Napela was one of the first converts to "Mormonism" in Hawaii; he visited Utah in received his endowments and was ordained a Seventy. After visiting the last resting place of this good

man Elders Beesley and Farr returned over the hill and across the island to Kawela, and thence to Honolulu, from where they sailed to Lahaina, Maui, August 16th. (Beesley)

Wednesday, Aug. 15. Elders Fred. Beesley, and Enoch Farr jun. landed at Lahaina on Maui, from their visit to the island of Molokai. They put up with Kaoni, the president of the Lahaina branch. The meeting house had just been completed and the Elders held a meeting in it.

(Beesley)

Sunday, Aug. 19. A conference was held at Lahaina, on which occasion the Elders completed the organization of a Sunday school, which had been commenced a few weeks before by the native Elders. Lahaina had recently been separated from the Hauaula Branch and organized into a separate branch as 24 new members had recently been baptized in this neighborhood.

(Beesley)

Wednesday, Aug. 22. Elders Beesley and Farr rode to Wailuku and held meeting there; on the 24th they visited Waihee and ~~from~~ thence traveled via Kahalúi to Pulehu, where they put up with Keolanui, the president of the branch . (Beesley)

Sunday, Aug. 26. Elders Beesley and Farr held a conference at Pulehu at which the president of the branch, who was old and infirm and also diseased with leprosy, was released from his position as president of the Pulehu branch and also his counselor Keolanui, and a new presidency called and set apart consisting of Aukai, president, Ben first and Kailichen second counselor. Three good meetings were held.

Monday, Aug. 27. Elders Beesley and Farr visited the extinct crater of Haleakala. Afterwards the Elders visited Paia and Kauwela.

Wednesday, August 29. Elders Beesley and Farr organized a branch of the Church at Kauwela with Kalakaua as president and Kauaina as first and Kealoha as 2nd counselors. (Kalakaua had been president of the branch before, but for some time there had been no branch organization) Several persons were baptized at Kauwela during the visit of the brethren. Kealoha Kapule was ordained a Priest and set apart as counselor to Kalakaua. On the 31st the brethren returned to Wailuku.

(Beesley)

Sunday, September 2. A large and interesting conference was held at Wailuku. Besides the Wailuku Saints a number of members from other branches also attended; sixty-four persons were reported having been baptized in the Maui conference during the present term.

After holding meetings in Waihee the Elders rode via Honokahau to Lahaina, where they embarked on the steamer "Kinau" late in the evening of Sept. 7th and sailed for Honolulu, where they arrived on the 8th. Elder Matthew Noall returned on the same steamer from a short missionary trip to the island of Hawaii. During their visits on the islands of Molakai and Maui Elder Beesley and Elder Farr had collected considerable money from the native Saints toward the erection of the new meeting house at Honolulu. (Beesley)

1888

Hawaiian Mission.

Friday, October 5. The semi-annual conference of the Hawaiian Mission convened at Laie. All the white Elders laboring in the Mission were present, viz: President William King and Elders Edwin W. Davis, Eliku Barrell, Jacob F. Gates, Fred. Beesley, Matthew Noall, Enoch Farr, jun. and Millard F. Eakle. The latter had recently arrived. This conference was better attended than any similar gathering held for years, a great many new members, especially from the distant island of Hawaii, being present. The forenoon meeting was devoted to hearing reports of the representatives from the different branches and the afternoon to addresses from the leading authorities of the mission. In the evening a conference of the Y.M.M.I.A. was held. (Des. News 37: 714)

Saturday, Oct. 6. The conference at Laie was continued. The forenoon meeting was again devoted to hearing reports from the Elders. In the afternoon a Relief Society conference was held at which a total membership of 457 was reported. Although societies had been organized in many branches on nearly all the islands, little good was effected by any of them except those on the island of Oahu, where the white sisters had opportunity to visit and instruct the members. At this meeting Lucy King was sustained as mission president of all the Relief Societies on Hawaii, instead of Sister Libbie (Elizabeth D.) Noall, who had presided for three terms. All the other American missionary sisters were appointed to act as her counselors, to rank according to their age. As soon as the meeting was dismissed a Fair was opened in the school house, which was declared a success, as it showed considerable improvement, both as to the quantity and character of the articles exhibited. (Des. News 37: 714) (Beesley)

1888 (cont.)

Hawaiian Mission.

General Statistics

~~Papa Helu ma na Hui o Hawaii~~ ma ka Aloha Aina

NA APANA.	Na Alakai	Na Lunakahiko	Na Kahuna	Na Kauna	Na Diakona	Huina o na Luna	Na Hoahanau Kane.	Na Hoahanau Wahine	Huina o na Hoahanau	Huina o na Luna a me na Hoahanau	Na Keiki i Hoopa Malkai ma Keia Kau K	Na Keiki i Hoopa Malkai ma Keia Kau W	Huina o na Luna, na Hoahanau a me na Keiki	N K
Oahu	7 K 4 W	110	33	23	16	189	399	571	976	1152	12	12	1182	4
Kauai		42	19	22	14	97	206	238	444	541	1	4	547	[illegible]
Maui Moolai & Lanai		97	43	47	30	217	232	331	563	780	10	15	805	3[illegible]
Kona Hau Hawaii		40	20	12	10	82	88	127	215	297	2	3	302	1[illegible]
Hilo Hamakua & Kohala		74	38	37	22	170	307	371	688	748	30	28	990	08
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	

Sunday, October 7. The conference at Laie was continued. The forenoon meeting was taken up by the Sunday School conference which was one of the most interesting and instructive meetings of the conference. A large representation from four Sunday Schools in Oahu was present to compete for a first and second prize consisting of a life-size ~~size~~ bust (oil painting) of President Geo. Q. Cannon, and a Book of Mormon map. Both prizes were ably executed by Elder Enoch Parr, jun. The portrait was painted on a pale blue satin banner, trimmed with heavy cord and tassels. The map was neatly framed by Elder Matthew Noall. The exercises of the competition consisted mainly of singing and repeating singly and in unison lessons from the catechism. The Laie Sunday School, which had been under the direction of Elder Fred. Beesley, walked off trimuphantly with the banner, and the Kaneohe School with the map.

Sunday afternoon was mostly occupied by the white Elders in instructing and encouraging the Saints. Elder Jacob F. Oates read a translation of a recently

Report of Hawaiian Mission

no ka Hapa Makahiki e pau ana Dec 6th 1888

Na Mea i Bapetisoia i Keia Kau.			Na Mea i Bapetiso Houia i Keia Kau.			Na Mea i Hele Mai.	I Hele Aku i Kahi e	Na Mea i Make.	Na Mea i Okiia Aku	MOOLELO.
W	Keiki	Huina	K	W	Huina					
34		77	8	5	13	5	48	13	10	
3		5				12	8	11	2	
27	2	72	5	7	12	19	27	34	3	
12		24	4		4	1	3	1		
68		156	6	3	9	7	15	15		
		324								

1888 (Pet. 7)

published letter, giving an account of the manifestations in the Manti Temple. The native brethren were very much interested and felt to praise the Lord for his acceptance of the house, built to his holy name.

The general authorities of the Church were presented and sustained and missionary appointments were made for the following term of six months as follows: Elder Elihu Barrell, president of the districts of Kona, Kau and Puna, on the island of Hawaii, with Nahemia Hiapoole, Kaaona and Hoalii as assistants: Fred Beesley, president of Kauai with John Pausho, Manuhi and George Petero as assistants: Matthew Noall, president of Oahu, Maui, Molokai and Lanai with Kihulu and Kalama as assistants on Oahu and John Smith and Kekauoha, jun. on Maui, Molokai and Lanai; and Jacob Gates president of the districts of Kohala, Hamakua and Hilo, on Hawaii, with Kanekapu, Nalii, Kalili and Kaaukoa as assistants. Matthew Noall was sustained as mission superintendent of Sunday Schools with Fred. Beesley and Millard F. Eakle as assistant superintendants; Fred. Beesley as mission president of Y.M.M.I.A. with Matthew Noall and Millard F. Eakle as counselors; Jacob F. Gates as mission recorder with Millard F. Eakle as assistant. Elder Enoch Farr, jun. was honorably released from his missionary labors with permission to return home. A number of old native Elders were called to act as home missionaries, to labor as their circumstances would permit. (Mission Record 143-148) (Des. News 37: 714)

Tuesday, Nov. 13. Sister Elizabeth Davis (wife of Edwin W. Davis) and child (Gilbert) arrived in Honolulu from Utah.

Sunday, Nov. 25. Elder Wm. H. Allen arrived at Honolulu per steamer "Alameda" as a missionary to the Hawaiian Islands.

31 December, 1888

HAWAIIAN MISSION.

William King, president.

Ten Elders from Zion and six missionary sisters.

Hawaii (Kona, Kau and Puna): Elihu Darrell, president.

" (Kohala): Jacob Gates, president.

Kauai: Fred Beesley, president.

Oahu, Maui, Molokai and Lanai: Matthew Noall, president.

General Superintendent of Sunday Schools: Matthew Noall.

General Superintendent of M.I.A. : Fred Beesley.

1888

Monday, December 24. Elder John D. Burt arrived in Honolulu as a missionary to the Hawaiian Islands.

Tuesday, Dec. 25. Christmas feasts and exhibitions were given both at Laie and Honolulu.

Of the celebration at Laie Sister Susa Y. Gates writes:

Christmas day came with sunny skies and a great deal of excitement. A Sunday school exhibition had been arranged by Brother Fred Beezley. At 9 o'clock the bell and band announced the hour of meeting and soon the church was full of children, parents and friends.

The exercises consisted of class-work, interspersed with singing and recitations. Where everything was good, it would be perhaps partial to mention any separate things. However, as an indivi lual, I was particularly pleased with the excellent manners and answers by the class of Brother Elihu Barrell, a class of young men. Their singing of a male quartette at the close of their class was very fine. The classes of Sisters Lucy King and Teenie Young also showed careful training; they behaved far better than some of the grown up people. Most of the questions asked and answered were in English, and the native young people are doing well in our language.

The closing exercise was quite original and reflected credit on Brother Beezley's taste. It consisted of the recitation, by the children, of the Articles of Faith in English, followed by the whole school in unison repeating each article in the native tongue. This was interspersed by a number of very appropriate hymns.

Noon closed these exercises and immediately afterward a native feast was held in the schoolhouse.

The afternoon was spent in pleasant speeches, and the distribution of prizes; every child receiving some pretty trifle.

In the late afternoon the white brethren and sisters went down to the sea and enjoyed a delightful swim.

(Des.News 38: 219)

Deseret News 1 Jan. 1889.

Monday, December 31. At the close of the year 1888, Elder Wm. King still presided over the Hawaiian Mission. He was assisted by Elders Elihu Barrell, Jacob Gates, Matthew Noall, Fred Beesley, Enoch Farr, jun., Edwin W. Davis, Millard F. Eakle, Wm. H. Allen and John D. Burt. There were also the following sisters, who had accompanied their husbands and who labored among the native women and children and took charge of the mission house at Laie: Lucy M. King, Lily Barrell?, Susa Y. Gates, Elizabeth Noall, Ellen E. Beesley and Elizabeth Davis.

1889

Tuesday, January 1. Sister Susa Y. Gates wrote as follows of the celebration of the day at Laie:

New Year's Day was generally observed by the natives in family feasts. The Hui Mamana Loea (R. S. S.), according to their usual custom, held a meeting from dark until the hour of midnight on New Year's Eve. At minnight they came up to the mission house to wish the Haaries a happy new year, and received a welcome from Sister King in the shape of cakes and lemonade.

There is a most excellent spirit here, and all enjoy the work of the Lord in these far-away islands. The colony all join in love to the brethren and sisters in Zion.

(Des.News 38: 219)

The beginning of the year 1889 found President Wm. King and family, Edwin W. Davis and family, Fred. Beezley and family, Millard F. Noble, Joseph Fuerer, Jacob J. Cates and family, Elihu Barrell and John D. Burt and family at Laie.

Thursday, January 10. Sister Susa Y Gates wrote the following:

SANDWICH ISLANDS.

Are you cold up there? We think you must be, for our thermometers here are *chassezing* back and forth between 70 and 75 degrees, and even getting down to 68 degrees. We find it cool enough to close the doors. However, we don't suppose this sort of thing will last long.

This little place has been and is at present afflicted with disease and death. The whooping-cough has carried off quite a number of infants. The disease seems to have spent its force, and we hope to see its speedy disappearance.

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HOMESPUN.

LAIE, Jan. 10, 1889.

(Des. News 38: 219)

Tuesday, Jan. 22. Elder Isaac Fox arrived in Honolulu per steamer "Wesleandis" as a missionary to the Hawaiian Islands.

Monday, February 5. Sister Elizabeth E. S. Peesley gave birth to a baby boy at Laie, who was subsequently named Elmer Ebenezer.

Hawaiian Mission.

1889

Saturday, February [illegible]. The following communication from Elder Elihu Barrell was published in the "Deseret News":

SANDWICH ISLANDS.

I have often desired to write to you, but my time has been so occupied since my arrival here, and so little of interest has occurred on these dots in the Pacific Ocean beyond what has already been sent to you, either in conference reports or in the correspondence of "Homespun," that I have not until now availed myself of the pleasure. Realizing, however, that my mission here is drawing to a close, I have now determined to let you know that I am still in the land of the living.

I will first relate a little of my experience during an absence of nearly three years and a half. For the first two months after arriving here I assisted in building a house to shelter our families from the heat, storms, and winds of this land of perennial summer, and in other labor at the plantation. Then for fifteen months I labored in the ministry on the islands of Kawai and Maui, endeavoring at the same time to obtain a knowledge of the Hawaiian language. During this time I had many interesting experiences, and made a number of baptisms. It was, however, no easy task for me to learn the language, on account of my age and English pronunciation. I did not expect to be bothered with the language, as I had learned to guard myself when speaking in my mother tongue; but the many vowels in the Hawaiian language showed me that I still had some of "th' ould country" brogue clinging to me, and it made such words as "ha-a-ha-a" (humble) "hana, ana" (doing, working), etc., very difficult for me to utter correctly. By diligent study though, when opportunity afforded, and by frequent fasting and earnest prayer, I had obtained a sufficient knowledge of the language before the fifteen months had passed to take an active part in the work of preaching to and teaching the natives. At times I have so felt the good spirit glowing within me when preaching to the natives in their own tongue that with difficulty I have kept back my tears, and my heart has burned with love for the benighted people, and for the work of God. At such times one feels that to give his life for the cause of truth would, indeed, be but a small sacrifice.

About two years ago I was called to fill the position which I now occupy. I was at that period travelling on the Island of Maui, when President Joseph F. Smith and Brother Davis came over there to dedicate a new meeting house. While they were there I was questioned in regard to my ability to fill the position of book-keeper and manager of the plantation store. I did not feel capable of undertaking it. I also stated that I had only a theoretical knowledge of book-keeping; and not having had occasion so far to bring it into practice, I could not tell how much I then knew. I further said that, personally, I would prefer to be out in the ministry next term, as I was just far enough advanced in the native language to be enabled to travel alone, and another term of six months would make me more fluent in using it. I desired, however, at least to try, and do what those in authority thought best for me. Soon afterwards, when President J. F. Smith and Brother Davis had returned to Laie, I received a letter from the president of the mission calling me to Laie, and at the general conference I was regularly appointed bookkeeper and manager of the store. I found the store in a rather disordered condition and had quite a task to get the goods arranged in something like "departments." I also found, as I feared, that my theoretical knowledge of bookkeeping was not sufficient to save me from considerable trouble in understanding some of the more complicated transactions; but by the blessing of the Lord, coupled with perseverance, I was enabled to overcome all obstacles and fill the post to the satisfaction of all here. Although I would have preferred again to have gone out and labor in the ministry, I have been continued in the same position until now; this being my fourth term of six months each.

Soon after I took charge of the store I made the remark to some of the brethren that I had sold a certain amount of goods that eve. One of them remarked: "That is nothing to your credit, as it only increases the indebtedness of the natives. The less you can sell them the better." I have, however, been enabled to make a decided change in that regard during the past two years, and now nine-tenths of the natives working for us are out of debt, and at the end of each month, when I settle with them, they receive orders on the store for the balances due to them. When the manner of our doing business, the number of employes (from 80 to 100), and the impunity with which most of the Hawaiians disregard their obligations are taken into consideration, it will be seen that it was no easy task. Our employes get from 50c. to 75c. a day. They only work in fine weather, and then only five days in the week. We pay them 50c. or $1 a week cash. They are, however, allowed to draw or purchase from the store, on account, what they need during the month. I incurred the displeasure of some of the natives at first by checking them from obtaining more than was their due, and for striving to get them to leave some of their wages to pay off their old indebtedness; but by praising those who came out of debt, and showing the others how much better their condition would be if they were free from that bondage, I have changed their idea in that regard, and they now have a wholesome dread of going in debt. If they do not have a balance coming to them at the end of the month, they will say, "Ua makehewa ka hana, ke puka ole," meaning, it is useless to work unless they come out of debt. We have this month 89 employes, and have issued to them 79 orders for amounts due to them when their accounts were balanced. The total value of the orders issued this month was $375.85.

During my first year in the store the cash receipts and profits were more than doubled, although we sold goods at more reasonable prices. Our inventory of stock was only about $300; yet by purchasing saleable goods, and having quick returns, the profits that year amounted to nearly $1700. This year it will not be much less, notwithstanding there has not been so much work. But we have had others to come and trade with us who used formerly to go elsewhere to the stores kept by Chinamen, who are the principal storekeepers outside of Honolulu; and even there they do a large share of the business. We had one Chinaman keeping a store here at Laie, but he had to sell out by auction and has gone back to China. I occasionally have a thirty-two-mile ride to Honolulu to purchase goods for the store, and instead of refusing to sell the natives what they need, we now keep the store well supplied. Every time I go into Honolulu I have many special orders from the natives for articles we do not regularly keep in stock. The natives now seem to appreciate my efforts, and feel proud to be out of debt. Many of them

1889

Hawaiian Mission.

have not been in this position since, years ago, they came here to live; and when I mention to them my probable return, they tell me that they will not consent to it and that "I must remain here until they are all gathered to Utah." I feel, therefore, that the Lord has blessed me in my labors; and although I may not have benefited the natives much in a spiritual capacity, I feel that I have improved them temporally, and bettered the financial condition of the mission as well.

Although remaining here at the plantation, we have ministerial duties. As you are perhaps aware, from articles sent to the NEWS, I am president of one half of the island of Hawaii, also counsellor to the president of this the headquarters of the mission, branch clerk, chairman of programme committee in the Hui Opio, Y. M. & Y. L. M. I. A., and teacher of a theological class in the Sabbath school; but what gives me more pleasure than all else is my preceptor class, which I formed some months ago. I have now twelve young Hawaiians in this class. They call themselves the "Ka Papa (class) or Tuerum Upukumamaluea of Liihu," and we meet at 6:30 p. m. on Mondays. I allow each speaker fifteen minutes, but so well do they post themselves on their subjects that most of them can scarcely tell all that they have to say in that time. The progress they have made in speaking, and the knowledge they have obtained of the doctrines of the Gospel, have been very gratifying to me, to themselves, and the older members of our community, and to our President, and the natives "mahalo nui nae" (thank or praise greatly me for my labors among their young men.

As the mill was not running last term I was enabled to make a short visit to my conference on Hawaii, and while there I visited that great phenomenon of nature—the volcano. I felt well repaid for my journey. You have, of course, read attempted descriptions of the volcano; I will not, therefore, weary you with a similar impossible effort. This term I shall not be enabled to visit my conference, but will have to rely on the three native missionaries who have been called to labor there. When they return I shall have to straighten out their accounts and prepare the reports. We have now, through a lack of missionaries from Utah, to leave the burden of traveling and proselyting with the native Elders, who are, as a rule, very successful in making converts on the island of Hawaii. Last term there were nearly 200 baptisms, and only recently a native elder made over 30 baptisms in one week in only one district of Honolulu. He has had many other converts there during this term. We find that the native missionaries, with very few exceptions, are liable to err on points of doctrine, and in their ambition to make converts they are sometimes not particular whom they baptize. They often overstep their instructions and authority. They seem to make converts more by persuasion and by getting the best of their opponents in argument than by convincing the sinner of the error of his ways and teaching him the true plan of salvation, so that he might through his faith and true repentance come into the fold of Christ. The consequence is, that while the baptisms each term are many (last term there were 372), there is no perceptible increase in the Church membership. The seed sown in shallow soil does not long endure. Quite a number, however, who joined the Church when President Geo. Q. Cannon first came here are still alive and faithful members of the Church today. The race seems to have greatly degenerated since then, both physically and morally, and it is seemingly only a matter of a few years before the Hawaiians will cease to exist as a nation. Their death-rate is large and their increase very small.

I shall, if the present intention be carried out, get a release to return home at our April Conference, and will take the first steamer sailing from here after that, in all probability arriving in Salt Lake on the 24th of April. Brother J. F. Gates and family, Brother F. Beesley and family, and Brother M. Noall and family are expecting to be released at the same time. Quite a number of natives contemplate emigrating to Utah when we return there.

E. B.

LAIE, Oahu, Hawaiian Islands, Feb. 23, 1889.

(Des.News 38:479)

Saturday, March 16. Elder Ward E. Beck and wife (Selena) and Miriam Eakle, wife of Millard F. Eakle, arrived in Honolulu per steamer "Mariposa" on missions to Hawaii.

About this time President William King wrote as follows:

SANDWICH ISLANDS.

Elder William King writes from Honolulu to a friend in this city:

"Brother Fox arrived here all right and is assisting Brother Davis in engineering, and the band is making commendable progress under his tutelage.

I came here yesterday in company with Brother Eakle to meet his wife, who is expected by the steamer due today, but probably will arrive in the morning.

We are having very dry weather, not having had any rain to speak of since the first of last December, which has given us a fine opportunity for taking off our crop, which is not coming up to our expectation. Yet we have reason to be thankful for the success that has attended us thus far.

Our statement, received today, shows our indebtedness to be $15,110. So you see we have cut it down some, and we have the returns of two more shipments to come in from this run, which will still further reduce it to $10,000. We will close this season's run about next Thursday. I had expected at least fifty tons more; but there is nothing discouraging. If we have rains our next crop will be much larger. The cattle and horses are doing well so far, notwithstanding the dry weather. Some of the stock raisers have

1889

commenced to kill their stock for their hides already. Lwa, Kauai, Maui, Kohala, Kona and Kau are suffering very much for rain. The people of Honolulu are on water rations, scarcely any being allowed for gardens and lawns. Our water here is turned off half of every day.

The time draws nigh for Brother Gates and family, Brother Peesley, wife and two children, Brother Matthew Noall, wife and two children, to take their departure. They will be missed. A few Hawaiians will accompany the returning Elders."

(Des.News 38: 569)

Sunday, March 31. An interesting conference was held in Honolulu, of which Elder Matthew Noall gives the following report which was published in the "Deseret News":

The Honolulu Branch Conference.

Although much has been written from the Sandwich Islands, but little is generally known at home of the condition of our mission at the capital city, Honolulu. Some missionaries do not know on their arrival here of the existence of a branch in this vicinity, whereas probably one of the largest branches of our Church outside of the Rocky Mountains flourishes here. Our semi-annual conference was held on March 31st, and our new church was crowded. Seats were introduced into the aisles and entrance room, and yet many were unable to gain admission.

President King and four other Utah Elders were present. Our conference opened at 10 a. m. A choir of thirty voices furnished the music in a way that would do credit to many of our ward choirs at home. The morning services were occupied by native Elders and missionaries, and some of our white brethren.

During the afternoon services the district teachers of the Honolulu branch filled up most of the time. The general and local authorities of the Church were sustained; and the financial and statistical report of the branch was read, showing a total donation of $178.90 since the last conference. In the last six months there have been 127 baptisms, 25 children blessed, 20 deaths, and 7 excommunications. The report now shows a membership of 2 Seventies, 40 Elders, 23 Priests, 12 Teachers, 5 Deacons, 260 Saints, males, 349 females, and 130 children under eight years of age; making a total of 821. Some districts, however, were not thoroughly reported.

Our evening services were mostly occupied by Saints from other islands. The Sunday School, M. I. A. and Relief Society, as well as the branch in general, are in a healthy condition—quite a contrast to what was the case two years ago. During the time which has since elapsed the branch has more than redoubled itself in numbers. Two years ago I divided this branch, which then numbered 335, into seven teachers' districts and appointed suitable teachers, and reorganized the Relief Society, which afterwards did effectual work in stirring up the Saints. Six months afterwards I was appointed to pass the greater part of my time here, and to build a new church as it is called, the completion of which has had much to do in exercising the attention and investigation of many people. There are now fourteen teachers' districts, in most of which meetings are held in the afternoon of each Sunday, missionaries being called in the general morning meeting to take charge. It has been my policy to place as much spiritual work and responsibility on each person as he can discharge, instead of trying to do it all myself. I find that they are much better preachers than listeners, and as a result their good works increase in order to conform nearer to their precepts.

Ever praying for the advancement of the work of God in all parts of His vineyard,

Your Brother in the Gospel,
MATTHEW NOALL.

HONOLULU, Oahu, Sandwich Islands, April 3, 1889.

(Des.News 38:529)

Monday, April 1. The early part of 1889 was very dry in Hawaii in consequence of which the crop of sugar cane at Laie was a partial failure. There was near to no rain at all between December, 1888, and April, 1889. (Des. News of April 17th)

1889

Saturday, April 6. Under this date Elder Matthew Noall wrote as follows from Honolulu to the "Deseret News":

"Although much has been written from the Sandwich Islands, but little is generally known at home of the condition of our mission at the capital city, Honolulu. Some missionaries do not know on their arrival here of the existence of a branch in this vicinity, whereas probably one of the largest branches of our Church outside or the Rocky Mountains flourishes here. Our semi-annual conference was held on March 31st, and our new church was crowded. Seats were introduced into the aisles and entrance room, and yet many were unable to gain admission.

President King and four other Utah Elders were present. Our conference opened at 10 a. m. A choir of thirty voices furnished the music in a way that would do credit to many of our ward choirs at home. The morning services were occupied by native Elders and missionaries, and some of our white brethren.

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Our evening services were mostly occupied by Saints from other islands. The Sunday School, M. I. A. and Relief Society, as well as the branch in general, are in a healthy condition-quite a contrast to what was the case two years ago. During the time which has since elapsed the branch has more than redoubled itself in numbers. Two years ago I divided this branch, which then numbered 335, into seven teachers' districts and appointed suitable teachers, and reorganized the Relief Society, which afterwards did effectual work in stirring up the Saints. Six months afterwards I was appointed to pass the greater part of my time here, and to build a new church as it is called, the completion of which has had much to do in exercising the attention and investigation of many people. There

1887 (April 3)

are now fourteen teachers' districts, in most of which meetings are held in the afternoon of each Sunday, missionaries being called in the general morning meeting to take charge. It has been my policy to place as much spiritual work and responsibility on each person as he can discharge, instead of trying to do it all myself. I find that they are much better preachers than listeners, and as result their good works increase in order to conform nearer to their precepts."

Des. News 38: 526

(Des. Eve. News April 10, 1889.)

1889

Hawaiian Mission.

Thursday, April 4. A council meeting was held at Laie preparatory to holding the general conference of the mission. Jos. Fueger was ordained an Elder by Elder John D. Burt and set apart to perform a mission upon the islands. (Mission Record 150)

Friday, April 5. The general conference of the Hawaiian Mission was commenced at Laie. Of Elders from Zion there were present: William King (president of the Mission) and Elders Edward W. Davis, Elihu M. Barrell, Matthew Noall, Fred. Beesley, John D. Burt, Isaac Fox, Wm. H. Allen, Millard F. Mikle and Jos. Fueger. The attendance was large the spacious meeting house being literally crowded to overflowing. The various branches were well represented and the interest of the listeners sustained. The reports of the traveling Elders showed a great labor performed by them, increased zeal and earnestness among the natives and a desire to learn more of the principles of the Gospel (Missionary record 149)
(Des. News 38: 567)

Saturday, April 6. Conferences was continued in Laie. The following report was rendered under this date.

Papa Hoikeno na Hui Apana o Hawaiian ma ka Mokupuni o

NA APANA.	Na Alakai	Na Lunakahiko	Na Kahuna	Na Kunu	Na Diakona	Huina o na Luna	Na Hoahanau Kane	Na Hoahanau Wahine	Huina o na Hoahanau	Huina o na Luna a me na Hoahanau	Na Keiki i Hoopa Maikai iai Keia Kau K	Na Keiki i Hoopa Maikai iai Keia Kau W	Huina o na Luna, na Hoahanau a me na Keiki
Oahu	13	128	45	21	17	223	440	649	1089	1312	17	17	1346
Kauai		48	22	25	13	108	207	230	439	547	13	13	575
Kona Kau & Puna		37	24	11	9	81	97	127	234	315	8	5	328
Maui, Molokai & Lanai		101	46	49	32	228	266	402	668	896	22	18	936
Hilo, Hamakua & Kohala		72	46	41	24	183	289	392	674	857	6	5	863
Total	13	386	183	147	95	823	1294	1800	3114	3927	71	58	4094
		386											

[illegible]ission no ka Hapa Makahiki e pau ana Apr. 6th 1889.

Na Mea i Bapetisoia i Keia Kau.				Na Mea i Bapetiso Houia i Keia Kau.			Na Mea i Hele Mai.	I Hele Aku i Kahi e.	Na Mea i Make.	Na Mea i Okiia Aku	MOOLELO.
K	W	Keiki	Huina	K	W	Huina					
81	72	5	158	7	8	15	8	18	36	11	
14	20	2	36				20	47	12		
[illegible]	18		41					1			
41	34	11	86				5	14	20		
[illegible]	57	6	121	11	5	16	11	6	9		
[illegible]	201	24	442	18	13	31	49	86	77	11	

Wm King.
[illegible]eresidena o na [illegible]ana
[illegible]

1589

Sunday, April 7. The conference at Laie was continued. Elders Elihu Farrell, Jacob H. Gates and wife and children, Fred. Beesley, wife and children; and Matthew Noall, wife and children were honorably released to return home. Elder Ward E. Pack was sustained as president of the Laie Branch, Isaac Fox as Choir leader and Band master, Joseph Fueger as school teacher, Millard F. Eakle as sugar boiler; Edward E. Davis as Engineer, Isaac Fox as assistant; John F. Hurt as book-keeper and store keeper, Millard F. Eakle as Church Recorder with Joseph Fueger as assistant. Elder Wm. H. Allen was appointed president of Oahu and to preside over the Honolulu Branch; Millard F. Eakle as president of Kauai, Isaac Fox as president of Hawaii and Joseph Fueger as president of Maui, Molokai and Lanai. The following native brethren were called to labor as traveling Elders: Wihipali and Keahu in Kohala, Hawaii; Kainuawa and Pihinui in Hilo and Hamakua; Hawaii; Kaakolo and Keawe in Kona, Hawaii; Hoalii and Kalela in Kau and Puna, Hawaii; Kalalakoa and Kahalemauna on Maui, Molokai, and Lanai; Kanihonui, Lono, Kumulau and Kalila on Kauai; Kanekapu and Kailimai in Honolulu; Kapela and Kaio on Oahu.

Elder Isaac Fox was sustained as mission president of M.I.A. and Sunday schools with Millard F. Eakle and Wm. H. Allen as counselors.

The statistical report showed that during the last six months 442 persons had been baptized, 77 had died. The total membership of the mission, not including children under eight years of age, was 4045 souls.

In the afternoon Sunday school exercises were held, and a competition for prizes was held. (Mission record 149-154)(Des. News 38:567)

1889

[illegible]

[illegible] Elder Millard [illegible] wrote as follows:

AMONG THE HAWAIIANS.

Thinking that it might be interesting to some of your readers to learn how the Hawaiian mission prospers, I will indite only a few brief items.

Our semi annual conference held here on the 5th 6th and 7th inst., was very satisfactory indeed. The attendance was large, the spacious meeting house being literally crowded to overflowing. The various branches were well represented, and the interest was kept up during the whole conference. The reports of the traveling Elders showed a great labor performed by them, increased zeal and earnestness among the Saints, a desire to learn more of the glorious principles of the Gospel and to become better acquainted with their individual duties, as well as to understand more fully the precious privileges vouchsafed to the honest, humble worker in the vineyard of the Lord.

The eagerness with which these simple, kindhearted and affectionate people listen to the discourses, testimonies and counselings of the Elders during the last few days, together with the benign influence of the Holy Spirit that pervaded the whole assembly, loosened the tongues of the Elders and filled their hearts with joy and love. Many a teardrop upon the hundreds of happy faces bespoke the salutary effect of the words of truth upon the humble seekers after the light.

According to the statistical report for the term, there were: New baptisms, 442; deaths, 77; total membership (not including children under eight years of age), 4045.

Elders J. F. Gates, Frederick Beesley, Matthew Noall and Elihu Barrell, Sisters Gates, Beesley and Noall and their children were honorably released and will return to Zion with happy hearts, carrying with them the "aloha" of the native Saints and the benedictions of Pres. Wm. King and his co-laborers.

Elders Isaac Fox, Wm. Hallen and M. F. Eakle were appointed to travel and preach, in connection with sixteen native Elders, throughout the Islands.

Under the leadership of Elders Noall and Beesley the Honolulu and Laie choirs furnished us with excellent singing. The natives take great delight in music. Some of them are good singers.

The spirit of gathering is strong upon the Hawaiian Saints. Many are striving hard to prepare for emigrating, and "Mauna Pohaku," Rocky Mountains, is a favorite theme with them. Some thirty native Saints will sail with the returning Elders to take up their abode in the valleys of the mountains.

The Conferences of the Relief Society and of the Mutual Improvement Association were well attended and the representatives acquitted themselves very creditably.

The exercises of the Sabbath Schools on Sunday forenoon were pleasing. A competing for prizes, by several schools, was an interesting feature. The singing, recitations, etc., showed a considerable degree of training.

Under the supervision of President Wm. King the work on the plantation has been carried on successfully. Some 170 tons of sugar is the product of the recent "run" of the sugar mill. The machinery was kept running well up to its capacity, and the average daily yield was 5300 pounds of sugar.

The outlook for the growing crop of cane is not cheering. The rainfall for the past six months has been very light. A general drouth has extended throughout the Islands. In many places the kalo patches have dried up. Proprietors of plantations have been obliged to slaughter hundreds of their cattle to save the hides and prevent losing them by starvation. If the drouth is prolonged there will be a heavy loss of live stock, and much injury to the cane crop. The cattle on this plantation have suffered but little, as there is a good supply of water here and considerable grass in the hills and mountains close at hand. All join me in sending greetings.

Your brother in the Gospel,

M. F. EAKLE.

LAIE, Oahu, Hawaiian Islands, April 9th, 1889.

(Des. News 38:567)

1885

Hawaiian Mission.

The following is an extract from a letter from Honolulu, written by Elder William King:

"Brother Fox arrived here all right and is assisting Brother Davis in engineering, and the band is making commendable progress under his tutelage.

I came here yesterday in company with Brother Eakle to meet his wife, who is expected by the steamer due today, but probably will arrive in the morning.

We are having very dry weather, not having had any rain to speak of since the first of last December, which has given us a fine opportunity for taking off our crop, which is not coming up to our expectation. Yet we have reason to be thankful for the success that has attended us thus far.

Our statement, received today, shows our indebtedness to be $15,110.00. So you see we have cut it down some, and we have the returns of two more shipments to come in from this run, which will still further reduce it to $10,000. We will close this season's run about next Thursday. I had expected at least fifty tons more; but there is nothing discouraging. If we have rains, our next crop will be much larger. The cattle and horses are doing well so far, notwithstanding the dry weather. Some of the stock raisers have commenced to kill their stock for their hides already. Ewa, Kauai, Maui, Kohala, Kona and Kau are suffering very much for rain. The people of Honolulu are on water rations, scarcely any being allowed for gardens and lawns. Our water here is turned off half of every day.

The time draws nigh for Brother Gates and family, Brother Beesley, wife and two children, Brother Matthew Noall, wife and two children, to take their departure. They will be missed. A few Hawaiians will accompany the returning Elders."

(Des. Eve. News April 17, 1888.) 1889

Des News 38:569

1889

Hawaiian Mission.

Friday, April 12. [illegible]. The steamer "Umatilla" sailed from Honolulu for San Francisco, California, having on board the following returning missionaries: Elder Elihu Barrell; Elder Fred. Beesley, wife and two children (born at Laie), Matthew Noall, wife and two children; also 16 Hawaiian Saints emigrating to Utah, namely: Joseph and Miliama Kekuku and their four children; Kapiha and Moehau and their five children; [illegible] and their child. Elder Barrell was in charge of the company. [illegible] Hawaiians had made preparations to come with this company, but they were unable to obtain a passage, the steamer having on board a number of shipwrecked men-of-war from Samoa. The "Umatilla" arrived in San Francisco April 20, 1889.

The "Deseret News" noted the arrival of these Elders and their families as follows: [illegible]

From the Sandwich Islands.

On April 25 the Utah Central train brought to this city Elders Elihu Barrell, Matthew Noall, wife and two children, and Fred. Beesley, wife and two children, from the Sandwich Islands, where they have been as missionaries for the past three-and-a-half years. They were accompanied by sixteen native Saints from the islands. All were in excellect health and spirits. Mrs. James Solomon, of this city, went to San Francisco to meet Mrs. Beesley.

(Des.News 38: 627)

(Note: The other Hawaiians were to leave Honolulu on the sailing vessel "Forest Queen" on April 13th) (Des. News of April 23rd)

1889

Saturday, June 8. Elder Brigham Johnson arrived at Honolulu per steamship "Mariposa" from San Francisco. He was appointed to labor in Honolulu as a missionary.

Saturday, July 6. At a council meeting held at Laie, Elder Edwin W. Davis, and his wife Elizabeth and little boy Gilbert, were honorably released to return to Utah by the next steamer. (Miss. Rec. 157)

Sunday, July 28. Sister Selina Pack, wife of Elder Ward E. Pack, gave birth to a daughter who was subsequently named Wehrlii

1889

Friday, Aug. 2. Elder Edward W. Davis, wife and child, sailed from Honolulu, in the steamship homeward bound.

(Honolulu Branch Record 31)

Friday, October 4. The semi-annual conference of the Hawaiian Mission was commenced in Laie. Of Elders from Zion there were present: Wm.King, president of the mission, Ward E. Pack, Isaac Fox, John D. Burt, Joseph Fuegar, Wm. H. Allen, Brigham Johnson and Millard F. Eakle.

Saturday, Oct. 5. A Sunday school conference was held in Laie which was well attended. The reports were favorable. Exercises, consisting of songs, recitations, short addresses, etc., were presented. Elder Millard F.Eakle was sustained as mission superintendent of Sunday schools with Isaac Fox and W H. Allen as assistants,

The Mutual Improvement Associations reported an increased interest and carried out a well arranged program. Isaac Fox was sustained as mission president of Mutual Improvement associations with Millard F. Eakle and W H. Allen as counselors.

The Relief Societies' conference was a time of rejoicing with the sisters. Sister Lucy King, the president, was accorded much credit for the good work accomplished under her direction. (Des.News of Oct.29, 1889)

Sunday, Oct. 6. The conference at Laie was continued. The attendance at the conference was quite numerous. Each island was represented by a large gathering of Saints, eager to learn more of the Lord and His ways and happy in exchanging "aloha". The Elders reported kind treatment and hospitality in the various branches, and spoke of the joy and satisfaction they had experienced in their labors. The statistical report for the term showed: New baptisms, 415; deaths, 26; emigrated to Utah, 40; total membership (not including children under eight years of age, 4444.

1889
1885 (Oct 6)

Hawaiian Mission.

The general authorities of the Church were presented and sustained and Wm. King was again sustained as president of the Hawaiian Mission. The appointments of conference or island presidents for the ensuing term were as follows: Wm. H. Allen, president of the island of Oahu and the Honolulu Branch; Isaac Fox of the districts of Kona, Kau and Puna, island of Hawaii; Jos. G. Kueger of the districts of Hilo, Kohala and Hamaakua, island of Hawaii; Brigham Johnson of the islands of Maui, Molokai and Lanai, and Millard F. Eakle of the island of Kauai. Twenty Hawaiian Elders were called to labor under the direction of the above named presidents. They were to travel in pairs as follows: Sam Nihipali and Daniel Kekaha, Kain and Luahine, Nehemia and Manuhii, Kanihonui and Alohapauole, Apria and Keaakolo, Lua and Lonokeawe, Kumulau and Kalalakoa, Keikiole and Mahina, M. Kakuau and Hawaliwali, Kauawai and Setapana Kila. Elder Ward E. Pack was sustained as president of the Laie branch with Isaac Fox and Millard F. Eakle as counselors; John D. Burt as store-and book-keeper at Laie, and Isaac Fox as engineer. (Mission record 163)

Tuesday, October 8. Under this date Elder Millard F Eakle wrote from Laie:

"The work on the plantation has proceeded steadily, and although the dry weather has hindered some, yet through the manipulation of the water from the artesian wells, and of occasional flows from rains up in the mountains, there is now a good crop of new plant cane growing.

We expect to start the sugar mill in December, and will have some sixty acres of cane ready to take off. The advance of sugar within the past six months has caused great activity and effort among the planters and enhanced the value of sugar plantations.

We are pleased to learn of the general satisfaction which prevails among the Hawaiians who have gone to make their homes among the Saints in Zion.

The native Saints here never seem to tire of talking of the "Land of Joseph" and are very desirous of joining their brethren there."

(Des. News of October 29, 1889.)

1889

Hawaiian Mission.

Saturday, November 23. Elders Samuel Hammond, Charles A. Harper and James M. Horne, arrived at Honolulu as missionaries from Zion per steamship "Mariposa" (Honolulu record 35)

31 December, 1889

HAWAIIAN MISSION.

William King, president.

Ten Elders from Zion and two Missionary sisters.

Hawaii (Kona, Kau and Puna): Isaac Fox, president.

" (Hilo, Kohala and Hamaakua): Jos. G. Fueger, president.

Kauai: Millard F. Eakle, president.

Maui, Molokai and Lanai: Brigham Johnson, president.

Oahu: Wm. L. Allen, president.

Joseph Colony Skull Valley, Tooele Co. Utah
was established for Hawaiian Saints in Utah

1899.

Tuesday, December 31. At the close of the year 1899, Elder William King still presided over the Hawaiian Mission. He was assisted by the following Elders from Zion: Millard F. Eakle, Wm. H. Allen, John D. Burt, Isaac Fox, Ward E. Pack, Brigham Johnson, Chas. A. Harper, Samuel S. Hammond and James M. Horne. The following named sisters had accompanied their husbands: Selina Pack and Miriam Eakle.

Hawaiian Mission.

1890

Friday, April 4. The annual conference of the Hawaiian Mission was commenced in Laie. Of Elders from Zion there were present Wm. King (president of the Mission), John D. Burt, Ward E. Pack, Charles Harper, Samuel S. Hammond, Wm. H. Allen, Isaac Fox, Brigham Johnson, Malin Horne and Millard F. Eakle.

Saturday, April 5. The conference at Laie was continued, conferences of the auxilliary organizations being held.

Sunday, April 6. Conference at Laie was continued. The names of the general authorities of the Church were read and sustained. The local authorities appointed ans sustained were: Wm. King, president of the Hawaiian Mission; Samuel S. Hammond, president of Oahu and of the Honolulu Branch with Millard F. Eakle as his assistant; Wm.H. Allen president of Hawaii with James M. Horne as his assistant; Brigham Johnson, president of Kauai; Isaac Fox, president of Maui, Molokai and Lanai; Ward C. Pack, president of the Laie Branch with Chas. Harper and Millard F. Eakle as his counselors; Isaac Fox, engineer, Choir leader and Band master; Charles Harper assistant engineer; Millard F. Eakle sugar boiler; John D. Burt, store and book-keeper. The following native Elders were appointed: Noiai and Davida Kahiki; Nihau and Makaalu; Nehemia and Kalailoa; Kualii; Kanawai and Keaakolo; Averihama Kihulu; Kaniho and Pakaha; Kohoalii and C. L. Lono; Kanekapu and Keolae; Kapalui and Kelili Keliona.

(For further details see letter of M.F. Eakle under date of April 8th, 1890) (Des.News 40: 635)

1890 (April 6.)

Hawaiian Mission.

Following is the report of the Hawaiian Mission as presented at this conference April 6, 1890:

(14)

Papa Hoike no na Hui Apana o ma ka na Mokupuni o Ha

NA APANA.	Na Alakai	Na Lunakahiko	Na Kahuna	Na Kumu	Na Diakona	Huina o na Luna	Na Hoahanau Kane	Na Hoahanau Wahine	Huina o na Hoahanau	Huina o na Luna a me na Hoahanau	Na Keiki i Hoopa Maikai ia i Keia Kau K	W	Huina o na Luna, na Hoahanau a me na Keiki	Na K
Oahu	14	136	57	34	20	258	390	587	977	1235	17	8	1255	1
Kauai Akau		28	19	12	5	64	134	152	286	349	10	5	364	2
Kauai Hema		14	11	12	8	45	135	140	275	320	2	3	333	
Kona, Kau, & Puna		36	23	17	10	86	122	153	275	361	5	1	367	
Hilo, Hamakua & Kohala		70	63	41	34	208	255	336	591	799	50	55	904	5
Maui, Molokai & Lanai		98	55	47	37	237	257	413	660	897	8	12	91	7
	14	382	228	163	114	898	1293	1781	3064	3961	92	84	4137	

Monday, April 7. The native missionaries were set apart at a meeting held at Lanihuli, Laie. (Mission record 182)

Tuesday, April 8. Elder Millard F. Eakle wrote the following report of the conference, etc., to the "Deseret News":

LETTER FROM LAIE.

Sitting here with open door and window almost soothed into a pleasing revirie by the balmy ocean breeze, one is led to mark the strange contrast between these peaceful islands and the busy turmoil and agitation so continuously kept up in Utah by conspiring politicians. But my purpose is not to dwell upon the unpleasant contrast.

In our semi annual conference convened here on the 4th, 5th and 6th insts., we have witnessed another manifestation of the marvelous workings of the Spirit of God in turning the hearts of His children from doing works of wickedness to seek after truth and intelligence. A full representation from the various islands and different branches rendered it apparent that many have determined to make fast their hold upon the "iron rod."

The Elders reported great satisfaction in their labors, kind and fraternal care among the Saints visited, and progress in adding new members to the fold to the number of 276 new baptisms and 176 children blessed during the term.

It must indeed be a heart devoid of all the tender sympathies that would not be rejoiced to note the emotions of love, happiness and gratitude depicted upon the glad countenances of those native people, just emerging from darkness into light, as they sit under the sound of the Gospel expounded and proclaimed to them by the brethren

...ail paraina no ka Hapa Makahiki e pau ana April 6, 1890

	Mea i Bapetisoia i Keia Kau.			Na Mea i Bapetiso Houia i Keia Kau.			Na Mea i Hele Mai.	I Hele Aku i Kahi e	Na Mea i Make.	Na Mea i Okiia Aku	MOOLELO.
	W	Keiki	Huina	K	W	Huina					
7	22		39	1		1	7	21	24	1	
2	19		41	1		1		11	3		
6	10		16					6	3		
5	3		8				9	27	8		
9	81		140	31	19	50	21	31	30	7	
3	16		32	1	1	2	11	33	20		
5	151		276	34	20	54	48	129	88	8	

under the influence of the Spirit of all intelligence.

In the shaking of the hand, the greeting with "aloha nui," the tear that trickles down the cheek, the quivering lip, and in every pleasing act of recognition of these children of simplicity, we are able to read as if it were impressed in golden letters, that silently permeating attribute of the Eternal Father that cements His children together in heart and soul, love. "God is love."

On Sunday the 6th inst., the names of the general authorities of the Church were read to the conference and they were sustained.

The local authorities appointed and sustained were:

Wm. King, president of the Hawaiian mission, with all the foreign Elders laboring here as counsellors.

Brigham Johnson, president of the Island of Kauai.

S. S Hammond, president of the Island of Oahu, and branch of Honolulu, with M. F. Eakle as his assistant.

W. H. Allen president of the Island of Hawaii, with Malin Horne as his assistant.

Isaac Fox president for the islands of Maui, Molokai and Lanai.

Ward E. Pack president of the Laie branch, with Charles Harper and M. F. Eakle counselors.

M. F. Eakle clerk of conference and church recorder.

Isaac Fox band and choir leader.

Twenty-two native Elders were called to labor under the direction of the above named presiding officers.

SUNDAY SCHOOL CONFERENCE.

The conference of Sunday schools was well attended. Reports of delegates showed a lively interest in the work. A pleasing programme of songs, recitations, instrumental selections, etc., was rendered.

The officers elected for the ensuing term were: Brigham H. Johnson, general president, with Isaac Fox and W. H. Allen as counselors.

Moki Nakuau, secretary, and Samuela Sua, assistant secretary.

"HUI OPIO" M. I. A. CONFERENCE.

In this conference a marked degree of comprehension of the design and purpose of these associations was shown in the lectures given and programme presented.

Officers for ensuing term are: W. H. Allen, general president; S. S. Hammond and M. F. Eakle, counselors; Moki Nakuau and Samuela Lua, secretary and assistant secretary.

The conference of

RELIEF SOCIETIES

brought together a large number of our workers of the gentler sex. These Relief Societies under the care and watchful solicitude of President Lucy King have grown into an institution of vast benefit in all the good works for which they were designed and are a factor of great importance in keeping up the life in many branches and in aiding in the spread of the gospel.

Officers for the ensuing term were sustained as follows:—Lucy King, general president; Kekuewa Nakuau and Nalla Kekauoha counselors; Kekuewa Nakuau, general secretary.

During the last term our missionary service has been increased by the arrival of Elders Malin Horne and S. S. Hammond, who have been out among the natives on this island studying the language, and Elder Charles Harper whose services have been engaged in blacksmithing and assisting the engineer in the mill. Worthy of note also is the proficiency in speaking the Hawaiian tongue attained in so short a time by Elders Brigham Johnson and W. H. Allen.

Elder Jos. G. Fueger, our school teacher for the past year, has been honorably released and started for Honolulu yesterday. He expects to leave San Francisco for Salt Lake on the evening of the 19th. His friends can prepare accordingly to meet him.

ON THE PLANTATION,

we have the storekeeper and bookkeeper Jno. Brown; engineer Isaac Fox; assistant engineer Charles Harper; sugar boiler, M. F. Eakle.

As was announced in my last letter, we started and run the mill during the greater part of December. But on account of the bad condition of the machinery we had frequent stoppages and hindrances, consequently did not have a very successful run or make as good a grade of sugar as usual. On starting up on the first of the year our boiler gave out on us. After examination we concluded to get a new boiler put in, with stepladder grate and other improvements, and to have the engines, pumps, etc., overhauled. This caused a lay-over of two months' duration and an outlay of some four thousand dollars. But no more opportune time could have been chosen as the sequel proves. During all this time we had rain, day and night almost continually. Great floods of water tore down the mountain sides and gulches, inundating the lowlands, and considerable cane land, and rose several feet in many of the houses of the natives, driving them hence.

This rainy season has extended throughout this groupe, washing away many bridges, several stores and dwelling houses, damaging mills, entering sugar rooms and melting sugar, stopping works on plantations, destroying rice fields, kalo patches, etc., and hindering to some extent the traveling and work of the Elders. Notwithstanding this bad weather President King had the men and carts employed in hauling over building material from our landing to the Kahuku Sugar Company for use in buildings pertaining to their proposed $150,000 plant of which you may learn more later, thereby furnishing labor for the natives and realizing $1300 for pay.

This is digressing. After having got the mill in trim, we succeeded in getting in a short run of fourteen days before conference, turning out fifty-one tons of sugar, making a daily average of 7,285 pounds. Some of the cane has yeilded as high as five tons per acre. It will take us some six weeks yet to crop off. We have seventy-four acres of new plant cane which is "A No. 1."

La grippe has annoyed the people here to some extent. Not a few of the natives have been sick during this cold, rainy spell, and the death rate has been greater than usual.

We all feel well and send "aloha nui." Some of the Saints are ready to emigrate, and expect to start for the "Land of Iosepa" ere long.

Your brother in the truth,

M. F. EAKLE.

LAIE PLANTATION, Oahu, H. I., April 8th, 1890.

1890

Tuesday, April 15. Elder Charles D. Harding and wife (Emma J. Harding) arrived in Honolulu, per steamship "Australia" as missionaries to the Hawaiian Islands.

Wednesday, April 23. At a council meeting held at Laie, a letter was read, signed by First Presidency of the Church, releasing Wm. King as president of the mission and requesting him to turn over to Elder Ward E. Pack all papers, books, etc., pertaining thereto; also appointing Ward E. Pack to the presidency of the mission. The brethren present voted to sustain Elder Pack in that position. (Mission Record 184)

Saturday, May 3. The following returning missionaries sailed from Honolulu on the steamship

(Hor. Rec. 40)

Friday, May 9. President Wm. King left Honolulu, per steamship "Australia", together with his wife Lucy M. King. (Missionary list)

Tuesday, August 26. At a council meeting held at Laie, Elder Charles A. Harper was released from his labors in the Hawaiian Mission, on account of ill health, and permitted to return home. (Mission Rec. 185)

Saturday, October 4. A preliminary meeting was held at Laie in preparation of the coming conference. (Miss. Rec. 187)

1890

Sunday, October 5. The usual semi-annual conference was commenced at Laie. Of Elders from Zion there were present: Ward E. Pack, president of the Hawaiian Mission, Samuel S. Hammond, Brigham Johnson, Malin Horne, Wm H. Allen, Millard F. Eakle, Isaac Fox, Charles D. Harding.

The morning session was devoted to the conference of Sunday schools President Brigham Johnson addressed the Saints upon the necessity of training children in the principles of the Gospel.

A "Native feast" took place at the close of the meeting.

In the afternoon the M.I.A. met in conference and President Wm.H. Allen addressed the congregation upon the design of these associations and the duties of members. At this meeting also the presiding officers of the Relief Society were ~~also~~ presented and sustained.

(Des.News 41:696)

Monday, October 6. The conference at Laie was continued. Elder John D. Burt, who had spent several years in the mission as a missionary and as an exile, was honorably released to return home.

The greater portion of the time was occupied by native Elders who reported their various branches for the most part, to be in a healthy condition. Three hundred and fifty-five persons had been baptized in the mission during the past six months and 145 children had been blessed.

In the afternoon meeting the names of the general authorities of the Church were presented and sustained. The local presiding officers sustained were: Ward E. Pack as president of the Hawaiian Mission with all the foreign Elders as his counselors: Brigham Johnson president of Kona, Puna and Kau, Island of Hawaii; James Malin ~~S.~~ Horne, president of Hilo, Hamakua and Kohala, on Hawaii; Wm.H.Allen, president of Maui, Molokai and Lanai, and Samuel S. Hammond, president of Oahu and of the Honolulu Branch; Millard F. Eakle, president of the island of Kauai with James Bush as his assistant. The following native Elders were called to assist these Elders: Lunai and Kihulu; Kalawaia and Luela, (Kohuna) to Kauai: Kilioe and Kaahu to Maui; Nikina, Sam Davis, Kaniho, Fonomakau to Kohala, Hawaii; N.K.Nihipuli and Keolchi to Hamakua and Hilo, Hawaii; Kamaawe and Aberihama Kihulu to Kona, Hawaii; Gabriela

[illegible] (Ech.)

[illegible] Kawahipu (Waipio) to Kau and Puna, Hawaii; Nehemia and Wainee (Kau) to Honolulu; Nawahine and Kaewe to Oahu, Kapuli (Hou) Kahiamoe (Kahano) to Maui, and Koomahana to Molokai and Lanai.

Elder Millard F. Eakle was appointed clerk of the conference and church recorder; Isaac Fox, Engineer: John D. Burt, Store and book-keeper: Chas. D. Harding day school teacher; Isaac Fox Choir Leader: Millard F. Eakle, sugar boiler, Brigham Johnson, mission superintendent of Sunday schools with Isaac Fox and Wm. H. Allen as his counselors. Wm. H. Allen, mission president of M.I.A. with Samuel S. Hammond and Millard F. Eakle as his counselors; Isaac Fox president of the Laie Branch with John D. Burt and Millard F. Eakle as his counselors.

(Mission record 193)

Following is the report of the mission as presented on this date:

Papa Hoike no na Hui Apana o Hawaii ma ka Mokupuni o [illegible]

NA APANA.	Na Alakai	Na Lunakahiko	Na Kahuna	Na Kumu	Na Diakona	Huina o na Luna	Na Hoahanau Kane	Na Hoahanau Wahine	Huina o na Hoahanau	Huina o na Luna a me na Hoahanau	Na Keiki i Hoopa Maikai ia i Keia Kau K	W	Huina o na Luna, na Hoahanau a me na Keiki	Na [illegible]
Oahu	13	154	61	37	15	282	351	608	959	1241	32	39	1312	53
Kauai		42	25	20	11	98	219	248	467	565	6	5	576	1[illegible]
Hawaii	2	106	72	62	50	303	401	562	963	1266	24	13	1305	36
Maui Molokai & Lanai		94	57	49	34	234	271	395	666	900	15	11	926	79
	15	1206	215	168	110	917	1242	1813	3055	3972	77	68	4119	18[illegible]
North Hawaii	1	83	49	43	37	214	281	412	693	907	13	10	930	2[illegible]
South Hawaii	1	36	23	19	11	87	120	150	270	359	11	3	375	1[illegible]

Tuesday, Oct. 7. At a special meeting held at Laie the native missionaries called at the late conference were set apart to their respective fields of labor.

...Oina) no ka Hapa Makahiki e pau ana Oct. 6

October 6, 1890

...Mea i Bapetisoia i Keia Kau.			Na Mea i Bapetiso Houia i Keia Kau.			Na Mea i Hele Mai...	I Hele Aku i Kahi e.	Na Mea i Make...	Na Mea i Okiia Aku	MOOLELO.
W	Keiki	Huina	K	W	Huina					
70		129	3	6	9	11	33	22	5	
11		31	2		2	13	27	10	4	
31		67	4	4	8	23	37	21	10	
49		128				22	45	19		
172		355	9	10	19	68	142	72	19	
21	—	47	2	3	6	8	30	18	3	
10	—	20	1	1	2	13	7	3	7	

M. F. Eakle, Clk

[illegible] E. [illegible] Pres.

1890 Wednesday Oct. 8 Elder Milton F. Eakle, the clerk of the Mission, wrote the following ~~is the~~ official report of the conference ~~as~~ published in the "Deseret News":

THE HAWAIIAN CONFERENCE.

Our semi-annual conference convened here on Saturday, Sunday and Monday, October 4th, 5th and 6th. There was a fair representation from all the islands. During these days "aloha" reigned supreme, and brotherly love filled the hearts of the Saints. The words of instruction, admonition, testimony and prophecy spoken by the servants of God under the power and influence of the Spirit of light tended to extend the comprehension, strengthen the determination, increase the faith and better prepare the Saints for the mighty work in hand.

Sunday forenoon was devoted to the conference of Sunday schools Reports were presented, pleasing exercises in singing, catechising, etc., were engaged in, and the officers for the first term were sustained for the term ensuing. President Brigham Johnson addressed the schools upon the necessity of training children in the principles of the Gospel.

A "native feast" took place at the close of the meeting.

At 2 p.m. the M. I. A. met in conference. Delegates reported the progress made in the various associations. An entertaining programme consisting of short lectures, essays, recitations, instrumental selections and songs was gone through. The present authorities were sustained for the incoming term. President W. H Allen addressed the congregation, speaking of the design of these societies and the duties of their members.

The sisters of the relief societies had a full attendance at the conference. The presiding officers were named and sustained, and the organization was set in order for continuing and extending their labors.

At the general conference the greater portion of the time was occupied by native Elders who have been performing missionary labor during the term, and by representatives of the various branches. From them it was learned that the branches, for the most part, are in a spiritual healthy condition. A desire to hear the Elders and to learn their message is manifested by many among whom they have traveled. The baptisms for the term numbered 355, and 15 children were blessed.

At the afternoon meeting on the 6th the names of the general authorities of the Church were presented and sustained. The local presiding officers sustained were: Ward E. Pack, president of the Hawaiian mission, with all foreign Elders laboring here as counselors.

S. S. Hammond, president of the island of Oahu and the branch of Honolulu. Brigham Johnson, president of the districts of Kona, Kau and Puna, island of Hawaii. Jas. Malin Horne, president of the districts of Hilo, Hamakua and Kohala, island of Hawaii. W. H. Allen, president of the islands of Maui, Molokai and Lanai. M. F. Eakle, president, Jas. Bush (native), assistant, of the island of Kauai. Isaac Fox, president of the Laie branch.

Twenty native Elders were called to labor under the direction of the above named presidents.

On the 16th of April Elder C. D. Harding and his wife, Jennie L., arrived here. Brother Harding is now teaching our day school, which has some fifty pupils.

President Wm. King was released from the presidency of the Hawaiian mission and returned to Zion in May, taking with him twenty-seven native Saints. Ward E. Pack was appointed to the Presidency. Elder Charles A. Harper, on account of ill health, was released and returned home in August. We were sorry to lose his services.

All is going on well upon the plantation. There have been frequent rains this summer. The pasturage is good, stock is looking well, and cane is growing nicely.

We sold to the Kahuku Sugar Company, for seed, forty acres of cane at $387.50 per acre, cut and delivered at their railroad, which runs by our field. More than half of this has been delivered. This will leave us not much more than half as much grinding as we had last season.

M. F. EAKLE,
Clerk of Conference.

LAIE PLANTATION, H. I, Oct 8th, 1890.

(Des.News 41: 696)

Tuesday, Oct. 7. The native missionaries were set apart at a meeting held at Lanibuli, Laie.

1890

Thursday, November 20. The "Deseret Evening News" of this date published the following:

OUR HAWAIIAN COLONY.

"Dr. Arthur C. Carter of Honolulu, Sandwich Islands, is registered at the Windsor Hotel, in company with Mrs. Carter. The doctor is a New Yorker, but soon after taking up residence on the island, four years ago, he met his present wife, who is a high caste native. One object of Dr Carter's visit to this country was to inquire into the conditions of Hawaiian proselytes to the Mormon Church.

"About 200 of these people had been induced to follow the Mormon Elders to Utah, and rumors highly damaging to the Latter-day Saints were wafted back to Honolulu. The doctor made a thorough investigation of the charges, and before leaving Salt Lake City filed his report to the island government. He found that twenty families had become dissatisfied to such an extent with the practices of Mormondom that they renounced their allegiance to the church and were regarded as outcasts. 'I found many of them on the verge of starvation,' said the doctor, 'with no opportunity of getting employment and with prospects of freezing to death when the cold weather sets in.' The Mormons were so much incensed against the recent members of their flock that all avenues of securing a livelihood were shut out against them.

"A bill appropriating $7000 to pay the passage of the deluded creatures back to their old homes was pending before the legislative assembly when Dr. Carter left Honolulu. The people, re living in a valley seventy-five miles from Salt Lake City and look forward with the most anxious solicitude to any escape from their terrible position. The doctor states that those of the natives who still remain faithful to the church are assisted by the Mormons and appear satisfied to remain in this country."

The above is taken from the Denver *News*. It is largely erroneous and misleading. Dr. Carter is a man of some standing in Honolulu, and it is strange that he should lend himself to such misrepresentations as are contained in the foregoing statements. It may be that his remarks have been touched up and embellished by the "enterprising" reporter.

There are some facts and some fiction in his alleged statement. The former are these:

A number of Hawaiians have settled in Utah. They are living in a valley west of this city. Rumors that they are dissatisfied have reached Honolulu. A bill to appropriate money to assist them to return has been under consideration in the Hawaiian Legislature.

The rest of the story is either partly or wholly fictitious. We will briefly state the truth in relation to the colonizing of the Sandwich Islanders in Utah.

Some of the native members of the "Mormon" Church desired to come to this Territory and received permission to do so. On their arrival they obtained work, chiefly in this city. They were well satisfied and other natives followed them. But it soon appeared that they would not rise above ordinary laborers, unless some better opportunity than this city afforded was found for them. Several Elders who had been missionaries to the Islands joined in the formation of a company and purchased some land in Skull Valley as a place for the Hawaiian colony. The natives removed there and were pleased with the change.

A few of them, not more than ten or eleven since the first arrival desired to return to the Islands and went there. One who had been excommunicated for improper conduct spread the reports of the dissatisfaction of the colony and thus the movement for an appropriation to take them back was started.

At the present there are but two persons who contemplate returning and they have obtained help from their friends to do so. They are not dissatisfied with the Church nor have they changed their faith. There is no destitution among the natives in Skull Valley. Some of those who have returned were improvident and spent more than their income, so that they ran behind their brethren in the possession of "creature comforts." But they have all been supplied with necessaries and some luxuries through the kindness of the Elders having the matter in charge.

The Hawaiians, so we learn, are doing very well and are contented and prosperous. They are not any of them in the condition said to have been described by Dr. Carter. His "thorough investigation" was conducted in Salt Lake City. He should have gone to the settlement and pursued his inquiries on the spot. He would then have arrived at very different conclusions. If his report is made up of such material as he is said to have given the Denver reporter, it will be of very little value to the Hawaiian government.

It seems as though nothing that the "Mormons" do can escape misrepresentation. The introduction of the Gospel to the Sandwich Islands has been of marked benefit to the natives. The good done by the Elders among them, morally and industrially, has received official, aye, royal recognition. It has been a labor of love and true Christian charity. In the same spirit the Hawaiian farm in Skull Valley has been obtained and managed. It may do no harm to appropriate money to take the natives back to the Islands, and we are of the opinion that it will do very little good. It will only in all probability furnish a "job" for some intriguers, and the prospect of this is probably the incentive in moving for the appropriation.

(Des.News 41: 737)

31 December, 1890.

HAWAIIAN MISSION.

Fourteen Elders from Zion and four missionary sisters.

Ward E. Jack, president.

Hawaii (Kona, Puna and Kau): Brigham Johnson, president

" (Hilo, Hamakua and Kohala: James M. Horne, president.
Kauai: Millard F. Fekle, president.
Maui, Molokai and Lanai: Jm. H. Allen, president.

Oahu: Samuel S. Hammond, president.

1890

Sunday, November 23. Elders John T. Giles, Joseph B. Hawkes, John J. Johnson and Irwin F. Fisher arrived in Honolulu, per steamer "Zealandia" as missionaries to Hawaii. They were accompanied by Sister Ann H. Burt (wife of Elder John D. Burt) and her three children (David Rosenbaum, Moses Rosenbaum and Esdras H. Jones) who came to join Elder John D. Burt, who had arrived some time previous. (Mission Record 45)

Wednesday, December 31. At the close of the year 1890, Elder Ward E. Pack presided over the Hawaiian Mission, assisted by Elders Millard F. Eakle, Wm. H. Allen, John D. Burt, Isaac Fox, Ward E. Pack, Brigham Johnson, Samuel S. Hammond, James H. Horne, C. D. Harding, John T. Giles, Jos. B. Hawkes, John J. Johnson and Irwin F. Fisher. Sisters Selma Pack, Miriam Eakle, Emma J. Harding and Anna H. Burt had accompanied their husbands and took their part in missionary labors.

1891

Tuesday, January 20. King Kalakaua, of Hawaii, died in San Francisco, California. The following editorial concerning the king was published in the "Deseret News:

DEATH OF KING KALAKAUA.

THE dispatches announce the death, January 16, at San Francisco, of Kalakaua, King of the Hawaiian Islands. He was on a visit to this country on account of his health, which had been failing for some time. He seemed to be recuperating after his arrival, but the improvement was merely temporary, the malady—Bright's disease—being necessarily fatal.

The deceased occupied the position of King of the Islands for seventeen years. A number of our Elders made his acquaintance while engaged in missionary work in his kingdom. They describe him as a genial, kind hearted and liberal minded man. He never at any time took any adverse position against the members of the Church. On the contrary he used his influence the other way and prevented the government from passing an enactment which had that tendency. He contended for the widest religious toleration, and in conformity with that view insisted that all should have the same privileges.

Kalakaua and the Queen paid several visits to the Church plantation, and invariably expressed, on those occasions, much gratification at the condition of affairs associated with it. They were specially struck with the superior morality that existed there, and pleased because of the large proportion of children compared with the number of adults. In that respect the plantation was not surpassed by any other part of the islands.

The King had considerable trouble in his dominion, especially of late years. Much of it was occasioned by Mr. Gibson, one of the chief officials, who had the confidence of his majesty, but who was exceedingly unpopular. About two years ago the sentiment became so strong that it resulted in a revolutionary movement. The palace and barracks were attacked by an organized armed force, which, however, was too weak to accomplish its object. Gibson fled, came to this country, and, if we recollect aright, died in California. A result of the agitation was a change in the constitution of the Islands. This alteration resulted in a somewhat radical modification of the powers of the king.

Quite a number of residents of Utah will cherish a kindly remembrance of King Kalakaua, in whom there was nothing of the nature of the tyrant, he being kindly and sympathetic to an unusual degree.

(Des.News 42: 168)

Friday, Jan. 30. The following letter was published in the "Deseret News":

AN INTERESTING LETTER.

Brother John Fisher, of Bountiful, favors us with a letter from his son Irvin F., who is on a mission to the Sandwich Islands. It is dated Pahala, Hawaii, January 30, and is quite interesting throughout. The natives are quite friendly without exception and treat the Elders with marked respect and assist them in every reasonable way. Quite a graphic and decidedly readable account of a visit by the writer to the famous volcano Kilauea is given, which he visited on mule-back. We give a portion of his description of what he saw:

"It was the hottest place I ever saw, and a much hotter place than I care to go to at present. The pit, or "lake," as it is called, is not very large, about 15 rods wide by 30 rods long, as near as I could judge, and surrounded on three sides by cliffs of lava-rock from 20 to 50 feet in height. But on the side that we viewed it from, the rocky barrier has lately been torn away by an overflow of fresh lava, leaving this side only 8 or ten feet above the surging red waves of melted rock. It was a fearfully grand sight, which I cannot describe. We reached it before 7, and remained gazing in wonder and amazement till 9. There is a constant movement of its fiery, bubbling surface from the east end to the west, and here it lashes furiously against its red-hot rocky barrier, eating into the solid rock like a torrent of water into a soft bank of earth. So that at this end (the west) the surrounding cliff was undermined for about ten feet at the surface of the lake, and I know not how much further, deeper down. Lumps and strips of red lava, like thin dough, or hot molasses candy, were continually being hurled high in the air, much of it dropping on the surrounding banks, thus constantly repairing them and building them anew. For these we had to watch out, while close to the pit, to see that they did not drop on us unawares. A good breeze was blowing from us across the lake, thus keeping the heat back a good deal, and allowing us to approach at times within eight or ten feet of the edge, though most of the time we were glad to keep back several rods. We gathered lots of "Pole's hair," some of which I will bring home when I return. We also dropped some dimes in some of the red hot lumps of lava that were thrown at our feet, and will bring them home if we can keep them, but they are very crisp and brittle. The rock seems to have all substance burned out of it, till it is like dough that has been burned crisp and black. The new lava thrown out less than a month ago over which we walked for several hundred yards, would crack and crush up like crusted snow on a frosty night, and all of this is as black as the worst burned dough you ever saw. The old lake (part of the floor of which we walked over) is an immense affair; it is about three or four miles wide, and between seven and eight miles in length, and is surrounded by immense cliffs of rock, several hundred feet in height, and the present lake is situated nearly at its centre. This immense old floor looks like a rough, stormy sea suddenly turned into solid, black rock, and is itself a grand and fearful sight, for it is full of rents and fissures through which steam and sulphur fumes are constantly escaping."

Brother Fisher and his associates were well and feeling well, adapting themselves easily to the new conditions in which they are placed.

(Des.News 42:382)

1891

Sunday, February 1. After the usual Sunday evening meeting held at Laie, Elder Isaac Fox was honorably released to return home by the next steamer. (Mission Rec. 197)

Saturday, March 14. Elder Joseph H. Thurber and wife (Annie Thurber) and child (Orlando) and Albert John Davis and wife (Margaret Diana Forsyth) and little daughter (Vera) arrived from Utah on a mission to the Hawaiian Islands, per steamship "Alameda". They remained in Honolulu till the following Wednesday (March 18th), when they left for Laie in the plantation buggy. President Ward E. Pack and Elder John J. Johnson having come for them the day before. In going down the pali the buggy tipped over and the box was smashed to pieces. No one was hurt. (Honolulu record 45)

Wednesday, March 26. Sister Emma Jane Harding, wife of Elder Charles D. Harding, gave birth to a daughter, who was subsequently named Vivian Matilda. (Mission Record.)

1891

Friday, April 3. In the evening of this day a council meeting was held at Laie, preparatory to holding the general annual conference of the Hawaiian Mission.

Saturday, April 4. The general conference of the Hawaiian Mission was commenced in Laie. Of foreign(American)Elders there were present Ward E. Pack, president of the Mission, John D. Burt, Samuel S. Hammond, Jos. Thurber, James M. Horne, Chas. D. Harding, Wm H. Allen, John T. Giles, John J. Johnson, Brigham Johnson, Albert John Davis, Millard F. Eakle, Joseph B. Hawkes jun. and Irwin F. Fisher. (Mission rec.201)

A fair representation of the various islands and branches was present, and good reports were given of general conditions. One hundred and eighty-seven proselytes had been added to the Church during the past six months in the mission. Reports from the Relief Society showed considerable increase of interest and the M.I.A was reported to be striving for advancement. (Des.News 42: 631)

Sunday, April 5. Conference was continued in Laie. Exercises by the Sunday school formed an important part of the exercises of this day and officers for the ensueing term were presented and sustained as follows: Brigham Johnson, Mission president of Sunday schools with John J. Johnson and John T. Giles as his counselors.

Monday, April 6. The conference at Laie was continued and good instructions given by foreign and native Elders. The general authorities of the Church were sustained and also the authorities of the Mission. Aopointments were read for the coming six months and the native Saints, who greatly enjoy meeting together, together with the foreign Elders and missionary sisters, had a time of rejoicing.

The official report of the conference was published in the "Deseret News" as follows:

CONFERENCE ON THE SANDWICH ISLANDS.

In our semi-annual conference convened on the 4th, 5th and 6th of April, the minds of the servants of God laboring in this part of His vineyard were again set at rest on hearing the manifold testimonies in favor of God's cause as revealed to Joseph Smith in this last dispensation. A fair representation of the various islands and branches, also the spirit of the Lord manifested from time to time in behalf of this downtrodden and benighted people, and one hundred and eighty-seven proselytes added to the fold of Christ during the last six months are evidences sufficient that God, in His infi-

1891 (April 6)

nile wisdom desires the everlasting Gospel to be encouraged and taught on these islands. There were present fourteen Elders from Utah on the stand.

On Monday, the 6th inst., the names of the general authorities of the Church were read to the conference and were sustained.

The local authorities appointed and sustained are as follows:

W. E. Pack, president of the Hawaiian mission, with all the foreign Elders working here as his supporters.

J. B. Hawks, president of the island of Kauai.

Brigham Johnson, president of the island of Oahu and branch of Honolulu, with Jos. J. Johnson assistant.

S. S. Hammond, president of the island of Maui, with Irvin Fisher assistant.

W. H. Allen, president of the northern and eastern portion of the island of Hawaii, including the districts of Kohala, Hamakua and Hilo, with Albert Davis assistant. John

M. F. Eakle, president of the southern and western part of the island of Hawaii, comprising the districts of Kau, Kona and Puna, with Jno. T. Giles, assistant.

Thirteen native Elders were called to act under the direction of the above presiding officers.

Jno. Brown, president of Laie branch; Jos. Thurber and J. M. Horne, counselors.

C. D. Harding, clerk and recorder of Laie branch.

Samuel Lua (a native Hawaiian), choir leader.

Moki Nakuau, president of Laie Sunday school; S. B. Nainoa and Samuel Lua, counselors.

Hiapoole, president of the M. I. A. of Laie, Kaliiona and Kanikapu, counselors.

Kapo, president of the Relief Society of Laie; Kai and Nawaaloloa, counselors.

C. D. Harding, general Church recorder and clerk of conference.

Jos. Thurber, engineer and blacksmith; Jno. J. Johnson, sugar boiler; Jno. Brown, storekeeper and bookkeeper; C. D. Harding, school teacher.

SUNDAY SCHOOL CONFERENCE.

This was well attended. The representatives of the Sunday schools reported some branches full of animation, while others were negligent and careless. The many selections rendered by members, from the several islands, made it an enjoyable time. Officers elected for the ensuing term were: Brigham Johnson, president; Jno J. Johnson and Jno. T. Giles, counsellors.

M. I. A. CONFERENCE.

What was said concerning Sunday school conference might be reiterated of the M. I. A conference. The obligations imposed upon officers and members were defined in the presence of all concerned; also the best mode of procedure was made apparent. Officers for the ensuing year are: W. H. Allen, president; J. M. Horne and Albert Davis, counsellors. John

RELIEF SOCIETIES.

Athough this class is the more gentle, the traveling missionaries inform us that they are the livelier of the two sexes in striving to waken the people to a realization of their duties. The congregation appeared to be much interested while the delegates were reporting their branches. Organization was sustained as follows: Selena Carpenter, president; five foreign and two native sisters, counselors.

Much affection is exercised by the Hawaiians, especially if they have been separated from each other a few months.

Some time back sickness was prevalent at headquarters which affected a majority of our foreign elders; but thank God it has taken its flight. The Saints in general are blessed with good health at the present time.

Your brother in the truth,
C. D. HARDING.

LAIE, Oahu, April 14, 1891.

(Des. News 42:631)

Papa Hoikeno na Hui Apana o Ka Hui Uui o na ma ka Mokupuni o Hau

NA APANA.	Na Alakai	Na Lunakahiko	Na Kahuna	Na Kunu	Na Diakona	Huina o na Luna	Na Hoahanau Kane.	Na Hoahanau Wahine	Huina o na Hoahanau	Huina o na Luna a me na Hoahanau	Na Keiki i Hoopa Maikai ia i Ka Kanaka K	Na Keiki i Hoopa Maikai ia i Ka Kanaka W	Huina o na Luna, na Hoahanau a me na Keiki	Na K
Oahu	28	159	58	24	18	257	359	577	936	1223	7	5	1235	18
Kauai		42	24	20	16	102	182	234	416	518	22	27	577	
Hilo, Hamakua, Kohala		90	54	45	31	220	323	463	786	1006	10	11	1027	36
Kona, Kau, Puna		33	24	15	9	81	117	139	256	337	8	4	349	15
Maui, Molokai, Lanai		98	64	62	43	267	237	423	662	929	4	11	[illegible]	[illegible]
	28	422	224	166	117	937	1220	1831	3056	4013	51	58	4112	80

ii nei Paeaina no ka Hapa Makahiki e pau ana Apr. 6th 1891.

Mea i Bapetisoia i Keia K			Na Mea i Bapetiso Houia i Keia Kau.			Na Mea i Hele Mai	I Hele Aku i Kahi e	Na Mea i Make	Na Mea i Okiia Aku	MOOLELO.
W	Keiki	Huina	K	W	Huina					
25	4	47	3	5	8		4	11	4	S. S. Hammond, Presid. t.
			2	2	4	1	24	11		M. F. Eakle "
31		67		1	1	24	25	6	3	Jas. Malen Horne "
14		27	2		2	2	21	3	1	Brigham Johnson "
16		33	5	3	8	21	52	18		W. H. Allen "
86	4	174	12	11	23	48	126	39	8	

Ward E. Pack Sec.
M. F. Eakle, Clerk.

1891

The thirteen native Elders called at this conference were: Kanihonui, Papa and Kalalakoa (to Kauai); Hopio (to Oahu) Kaaimoku, Aetepana Kilo, Kapai and Moki Ninia (to Maui); Keliipuleole, Kapahii (to Hamokua, Kohalo and Hilo, north Hawaii); M. K. Kou and Beni Pahao (to Kona, Kou and Puni, Hawaii) (Miss Rec. 199)

Monday, April 28. Elders Wm. H. Allen and Albert John Davis left Honolulu for the island of Hawaii, their field of labor. Upon their arrival at Kohalani they were kindly received by Keolai, president of the Kohalani Branch, and his wife.

Sunday, May 3. Elders Allen and Davis spend the day at the Kahueva Branch on Hawaii where they were well received. (Davis)

Sunday, May 17. Elders Allen and Davis after having spent the week in visiting on the island of Hawaii attended meeting in the Onomea Branch which they reorganized, adding to its membership the Saints of the Alesmai Branch, with as president of the amalgamated branch which was called the Onomea Branch. The Elders also reorganized the Sunday school and the Y.M. and Y.L.M.I.A. of this branch. (Davis)

Thursday, June 4. Elder Isaac Grace and wife and little child (Gleason) arrived from Utah, per steamship "Alameda" as missionaries to the Hawaiian Islands. On the same ship came Alvin J. Butler, Frank Jay Cott and Charles Bridget, missionaries, (returning) en route for Samoa.

(Honolulu rec. 110)

Sunday, July 5. Elders Allen and Davis after having visited the branches in Hilo, Kailua etc. having arrived at Honokaa (on the northeast coast of Hawaii) and on this date (July 5th) they reorganized the branch at this place with as president. During the meeting two violent earthquake shocks were experienced.

Two days later (July 7th) Elder Allen baptized two young women in that place, these being the first baptisms performed since the two Elders arrived on Hawaii two months previously. The women were the wives of members of the Church. (Davis)

Sunday, July 19. After leaving Honokaa July 9th Elders Allen and Davis proceeded to Waipio where on this date (July 19th) Elder Davis baptized three natives, the first baptisms he had ever performed

1891

Tuesday, July 28. President Ward E. Pack sailed for Utah, accompanied by his wife, who returned home on account of poor health; they were accompanied by Niihau and his little boy Kaluna, Kaluna (a woman) and a child she took with her. They sailed on the Steamer "Australia". (Honolulu record 111)

Friday, July 31. Elder Hyrum D. Fries arrived at Honolulu per steamship "Monowai" on a mission to the Hawaiian Islands. (Hon.rec.111)

Sunday, August 9. Queen Lilinokalani, on her tour around the island of Oahu attended services at Laie together with about sixty others of her party. The following report of this event was published in the "Deseret News:

LILINOKALANI AND THE SAINTS.

About the 24th of July news was received that Queen Lilinokalani and her attendants would soon pay a visit to different places on the island of Oahu. Tuesday, August 4th, her Majesty left Honolulu, Hon. John A. Cummins being her escort. The Hawaiian band accompanied the party.

Both male and female at Laie for two weeks past had been in a constant bustle preparing suitable accommodations for the Royal party. Work was abandoned for the space of three days on the plantation that all might have an equal show storing away food for the hungry participants of the towing crew. Various committees on arrangements were appointed for the occasion. A bowery 40x20 was erected especially for the festival. Two tables running lengthwise of the temporary structure were made to seat seventy-five Hawaiians.

Saturday, the 8th, Samuel Parker, minister of foreign affairs, apprised us that Lilinokalani and company would be at Laiewai on the morning of the 9th at 9 a. m.

From daybreak on the day until the hour appointed all hands were engaged in decorating the most conspicuous parts of Laie with several kinds of ferns, and in some instances trees loaded with tropical fruit were made to stand on appropriate spots.

As her majesty approached she was preceded by a fair representation of well-drilled school children, also by an equal number of uniformed horsemen. The procession first marched to the dwelling houses of the Saints, than to the Mormon Chapel. After singing and prayer, the president of the Laie branch addressed the congregation. Her majesty and party were cordially welcomed to the homes and hearts of her loving and loyal subjects at Laiewai. Our ancestors were briefly and logically traced back to the first man—Adam, and we were brethren and sisters together in the great family of God—children of Abraham through the loins of Joseph and Ephraim, and on this we met her majesty, the queen of these dominions, and desired to assure her that while at Laie among the Saints she was in the house of her friends. His remarks were brief but well chosen and appropriate, and penetrated the hearts of all present.

Her majesty was then introduced to the vast assembly by Elder Brigham Johnson, interpreter for the occasion. Several beautiful selections were rendered under the leadership of a native. Services continued for one hour and a half, after which the throng moved toward the bowery.

The mottoes made for the day contained the following: "E Ola ka Moi," Long Live the Queen; "Aloha Oe Lilinokalani," To regard with affection; "E Mau Ka Eao ka Aina i ka Pono," Continuance of freedom.

At 1 p.m. signal was given for dinner. The queen, along with twenty-four of the visitors, took seats around the table in the house, while the balance feasted under the bowery. Six foreign sisters, dressed in white, who served the royal guests, did it exceedingly well, and demonstrated by their works that they had not forgotten the useful knowledge once received in Zion. The bill of fare was of great variety. In addition to what was placed on the table, an abundance of mangoes, bananas and melons were held in reserve as a dessert. Three of the queen's servants prepared her diet. Poi, raw fish and salt are what she eats first, then bread, meat and vegetables, and last of all her dessert.

The tourists numbered between sixty and seventy. Immediately after the feast the royals returned to Laiemaloo, where rooms were provided them for the night.

Lilinokalani has been educated in both the English and native languages and speaks fluently in the same. Her actions and conversation were marked features of her kindness, gentleness and forbearance. The refinement manifested in all her acts was observed and spoken of by the majority present. In an interview with one of the foreign sisters she made mention of her visit with Queen Victoria, the three thousand assembled at the reception given in her behalf and the profound reverence extended toward her.

According to the programme as announced through the Hawaiian *Gazette*, the royal party should have remained at Laiewai two days with the Saints, instead of five hours. That the programme, as announced, was not carried out was no fault of the Queen, but here, as elsewhere, there are Liliputian souls mixed up with these arrangements who never lose an opportunity to impugn our motives and to thrust us to the rear if possible. We are happy to state, however, that on this occasion we have no cause for regrets.

The reception was quite a surprise to the royal party. Many and sincere were the congratulations and compliments tendered to both brethren and sisters at the mission house by our royal guests. The Queen herself frankly acknowledged that: "This is a day that will long be remembered," adding: "Everything is so orderly and well conducted." Her Majesty was certainly favorably impressed with all she witnessed while on her brief visit. One of the sisters gave her a narration of the fact concerning the discovery of the plates from which the Book of Mormon was translated by the Prophet Joseph Smith, which greatly interested her and awakened in her mind a desire to be placed in possession of the wonderful book. On her promising to read the same, a Book of Mormon was presented to her.

From the satisfaction given, we sincerely hope it will tend to reduce the prejudice held against the Latter-day Saints in this portion of the Lord's vineyard. Your brother,

C. D. HARDING.

(Des.News 42: 412.)

Saturday, September 5. Elders Wm. H. Allen and Albert John [illegible] returned to Laie after having labored on the island of [illegible] since the beginning of May. During August they had visited the branches of Honolulu, [illegible] and Honomakau but the opposition of the whites made it difficult to work with the natives, who worked for the whites.

Tuesday, Sept.15. President Ward E. Pack returned from Utah, having been instructed to resume his presidency of the mission until a successor was sent over.

Monday, September 28. The "Saints in Hawaii presented Queen Liliuokalani with a present, of which the following account was published in the "Deseret News":

PRESENTATION TO THE HAWAIIAN QUEEN. 49:654

Correspondence of the DESERET NEWS.

Now that the harvest season in Utah is drawing to a close, perhaps it will be interesting to some of your readers to hear a little of what is going on in the land renowned for ferns and flowers.

Some time ago the idea of presenting her Majesty Queen Liliuokalani with a substantial present as a token of the Saints' respect, was talked over and resulted in arrangements being made to give her a fine calabash of native wood, on her birthday, September 2nd. On account, however, of the death of her royal consort (Hon. John Owen Dominis) a week previous, the affair was postponed until the 28th. Accordingly the Saints met at our church on the morning of that day, and formed in line two, and two, in the following order: First President Ward E. Pack and a number of the Utah Elders; then came those bearing the calabash, followed by the Relief Society with their beautiful banner, upon which were inscribed the following words: "Ka Hui Manawalea, Ruanwalea i ka poe ilihune" (The Relief Society, a relief to the poor." Next came the Honolulu Sabbath school, succeeded by the Saints and visitors from other islands who had come to attend conference. After a march of fifteen minutes the procession reached the palace, where the participants were ushered into her Majesty's presence by the chamberlain, Hon. James Robertson. After salutation Elder Kenilia Kuhia advanced and read the letter of presentation. The calabash was handed to the Queen by Prest. Ward E. Pack. Her majesty received it with a graceful bow, and said that when her eyes rested upon it, it would remind her of the respect and good will that was exhibited towards her that day. Koalohapaole then removed the lid of the calabash, and the Saints went forward one by one and dropped in coins of various denominations, until the amount of $40.00 was deposited.

At Her majesty's request a short religious service was held, presided over by Elder Brigham Johnson, president of the Honolulu conference. After the opening exercises, Prest. Pack related briefly the history of our labors on these islands, and expressed gratitude for the kindness the Elders had always received at the hands of Hawaii's rulers. He trusted the same kindly feelings would continue under her majesty's reign. We were here he said to teach all that Christ was the Savior of the world, that it is essential to keep his commandments in order to obtain the blessings promised to the faithful.

When her majesty arose to speak, the assembly with one accord arose and remained standing until she had finished her remarks. She was glad of the privilege of meeting so many on such an occasion and observing the friendly feeling exhibited towards her. She wished to reign with justice, so that peace may continue in the land, and to be the better enabled to do this, she desired that the Saints would render her assistance by petitioning God the Eternal Father to bless her with wisdom and understanding. Tears stood in many eyes while the Queen spoke. The choir sang an anthem and the exercises were then closed by Elder Wm. H. Allen. As those assembled passed out, all had the opportunity of shaking hands with her Majesty. The occasion was one long to be remembered by all present.

B. J.

HONOLULU, Sandwich Islands, October 17, 1891.

(Des.News 48: 654) (43:654)

1891

Wednesday, Sept. 30. A preparatory meeting of the American Elders was held at Laie, in which the necessary business was attended to in the interest of the approaching conference.

Sunday, October 4. The semi-annual conference of the Hawaiian Mission was commenced at Laie. Of Elders from Zion there were present: Ward E. Pack, president of the Mission, John D. Burt, Jos. H. Thurber, Isaac Grace, John T. Giles, Brigham Johnson, John J. Johnson, Charles D. Harding, Wm. H. Allen, James M. Horne, Irwin Fisher, Jos. B. Hawks, Albert J. Davis, Samuel S. Hammond, Millard F. Eakle and Hyrum DeFries. Reports from the various presidents of branches showed progress. (Mission record 208)

Monday, Oct. 5. The conference at Laie was continued. Reports from the Sunday school, Relief Society and M.I.Associations were of a satisfactory nature and the authorities of the same were sustained unanimously.

Tuesday, Oct. 6. The conference at Laie was continued. The general authorities of the Church and of the mission were sustained by unanimous vote. The following American and native Elders were called to labor as missionaries ~~assist~~ on the different islands: Brigham Johnson (president). the foreign presidents: Kekuewa, Kalawaia and Lewi to labor on Oahu (Kekuewa in Honolulu); John T. Giles (president) Hyrum DeFries, Nehemia Hianoole and Benj. Paahao on Maui; Albert J. Davis (president) Kalalakoa and John Joseph Johnson Kalixi on Kauai; Irwin Fisher (president) Gabriella and Jno. Ka'lii at Kohala, on Hawaii, and Daniela Kekaha in Kona, Hawaii; J. B. Hawks, Samuel S. Hammond (president) (Miss. Record 206. J. M. Horner president of the Laie branch with Joseph Thurber and Isaac Grace as counselors.

The following official report of the conference was published in the "Deseret News":

1891

HAWAIIAN CONFERENCE.

The semi-annual conference of the Sandwich Islands convened on October 4th, 5th and 6th, President W. E. Pack presiding. On the stand were sixteen foreign Elders. A fair representation of the several Islands were present. A goodly portion of the time was devoted to the giving of general instructions to the people by both foreign and native Elders.

SUNDAY SCHOOL CONFERENCE.

After the usual exercises the representatives reported favorably.

A report for the past term was read. Brigham Johnson exhorted the officers and members of Sunday schools to be diligent in their work. The officers for the ensuing term were Brigham Johnson, president; John T. Giles and Jos. J. Johnson, counselors; Moke Nakuau, secretary; Kanihonui, assistant secretary; W. E. Pack, treasurer.

Y. M. M. I. CONFERENCE.

W. H. Allen presided. Delegates reported the success met with during the past six months. President Allen reminded all present what the Lord demanded of them. Officers sustained for the ensuing term are: M. N. Horne, president; S. S. Hammond and A. J. Davis, counselors; Moke Nakuau, secretary; Kanihonui, assistant secretary.

RELIEF SOCIETY CONFERENCE.

The following officers were sustained for the ensuing term: Nellie Grace, president, with all the foreign sisters, and Kekuewa Nakuau and Kalalakoa counselors; Kekuewa Nakuau secretary. The general authorities of the Church were presented and sustained.

Appointment of foreign Elders: Brigham Johnson president of the island of Oahu and Honolulu branch; A. J. Davis president of the island of Kauai, Jos. J. Johnson, assistant; John T. Giles president of the island of Maui, Molokai and Lanai, Hyrum De Friss assistant; Irvin F. Fisher president of Hilo, Hamakua and Kohala, J. B. Hawks assistant; S. S. Hammond president of Kau, Puna and Kona.

General officers: W. E. Pack president of the Hawaiian mission, C. D. Harding Church recorder and clerk of the conference, book-keeper and store-keeper, John Brown; engineer, Isaac Grace; assistant engineer, Joseph B. Thurber; school teacher, C. D. Harding.

Laie Branch: J. M. Horne president, Joseph B. Thurber and Isaac Grace counselors. C. D. Harding, clerk of branch and recorder. Moke Nakuna, president of S. S., J. B. [illegible] and S. N. [illegible], counselors. S. N. [illegible] president of the Y. M. I. A., Kahiona and M. K. [illegible] counselors. Kapo president of the Relief Society, Kai and Nawaaloka counselors.

W. H. Allen was honorably released to return home after an absence of three years. Through his aid three of the Elders speak quite fluently in the native tongue.

Elder M. F. Eakle also returns home, honorably released, having performed a good and faithful mission. The greatest part of Brother Eakle's time has been spent at Laie, assisting in the management of the work upon the plantation.

During the past six months 248 souls have been added to the fold of Christ in this land. C. D. HARDING.

(Des. News 43:653)

Papa Hoikeno na Hui Apana o Ko Hawaii Pae ai ma ka Mokupuni o

NA APANA.	Na Alakai	Na Lunakahiko	Na Kahuna	Na Kumu	Na Diakona	Huina o na Luna	Na Hoahanau Kane	Na Hoahanau Wahine	Huina o na Hoahanau	Huina o na Luna a me na Hoahanau	Na Keiki i Hoopa Maikai ia i Keia Kau K	W	Huina o na Luna, na Hoahanau a me na Keiki
Oahu	31	154	51	24	11	271	345	556	901	1172	14	21	1207
Nesk Hawaii		36	21	15	11	83	142	151	93	376	15	19	410
Kauai		40	24	17	14	95	216	289	505	600	7	4	611
East Hawaii	2	94	59	53	32	240	339	452	791	1031	10	12	1053
Maui, Molokai and Lanai.		98	54	51	42	245	260	420	680	925	7	8	940
	33	422	209	165	110	934	1302	1868	317[illegible]	4194	[illegible]	[illegible]	4221

no ka Hapa Makahiki e pai ana Oct 6th 1881.

Na Mea i Bapetisoia i Keia Kau.			Na Mea i Bapetiso Houia i Keia Kau.			Na Mea i Hele Mai.	I Hele Aku i Kahi e.	Na Mea i Make.	Na Mea i Okiia Aku	MOOLELO.
W	Keiki	Huina	K	W	Huina					
5 43	—	68	3	1	4	16	17	14	—	Brigham Johnson. Jos. Jno. Johnson.
2 17	—	39	[illegible]	3	9	8	10	4		W. F. Eakle. Jno. F. Giles.
5 23	—	48	4	4	8	9	14	10	5	Jos. B. Hawks.
1 16	5	32	2	3	5	22	17	11	1	W. H. Allen. A. J. Davis.
5 26	—	61	15	11	26	23	55	37		S. S. Hammond. I. F. Fisher.
9 125	5	248	30	22	52	78	113	81	6	

W. E. Parke.
Peresidena o na Ar
[illegible]

1891

Saturday, October 17. Elder Millard F. Eakle and wife and two children and Elder Wm. H. Allen, sailed from Honolulu on board the S.S. "Australia" to return to their homes in Utah, having been honorably released from their labors on the Hawaiian Islands. A large number of native Saints were down at the wharf to see them off.

(Honolulu Rec. 166)

The "Deseret News" notices the return of Elders Eakle and Allen as follows:

Returned Elders.

Elder M. F. Eakle, of the First ward of this city, has just returned home from a mission to the Sandwich Islands, for which part of the world he left home September 15, 1888. Nearly all of his time was spent on the sugar plantation. He reports the mission in a prosperous condition.

Elder William H. Allen, of Goshen, Utah County, called at our office today, having returned yesterday morning from a mission to the Sandwich Islands. He departed for his field of labor November 14, 188 On his arrival on the islands he was appointed to the Oahu district, where he labored for the first twelve months. He was then transferred to the Hawaii district, where he spent one year. The remaining six months were spent in Maui. Elder Allen returns in the best of spirits.

(Des.News 42: 648)

Monday, October 26. Elders John T. Giles and Hyrum De Fries left Honolulu for the island of Maui the Elders Albert John Davis and Jos. Johnson for Kauai. Upon their arrival in Kauai, Elders Davis and Johnson were kindly received by the Saints at Kapaa after a walk of 12 miles. The following Sunday, (Nov. 1st) the Elders went to Kalihuwai (16 miles from Kapaa) where they met with the Saints and were kindly received by Maluhilani, president of the branch. During the month they held meetings in the Wainiha, Haena and Kapaa. On Dec. 14th Elder Johnson left Elder Davis, with the expectation of returning to Honolulu after visiting a few of the Saints on Kauai. On Dec. 28t Elder Davis baptized a boy 12 years of age, this being the first baptism since his arrival in Kauai Oct. 26th. (Davis)

Saturday, Nov. 7.

Hawaiian Mission.

The following article was published in the "Deseret ~~Evening~~ weekly News" of Nov. 7, 1891:

A GEOGRAPHICAL SKETCH OF THE SANDWICH ISLANDS.

In the North Pacific ocean, latitude 18—1[illegible] degrees, and 22—55 degrees north; and longitude 154—40 degrees, and 1[illegible]—30 degrees west, are the Sandwich Islands. These are twelve in number—four large, four intermediate, and four very small. They form a chain the general trend of which is from N. W. to S. E., and are of volcanic formation. Extinct craters are numerous, and plainly mark the firey march of the goddess Pele, whose present abode is the famous Kilauea. Out of the twelve islands, the eight larger ones are inhabited; viz., Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, Niihau, and Kahoolawe. The soil, in general, is very fertile, though there are large tracts which are unproductive from lack of moisture, or through being covered by more recent flows of lava. Showers are frequent on the windward sides of these islands, caused by the moisture laden trade winds which blow almost constantly during eight months of the year.

Hawaii is the largest of the group, and has an area of 4,210 square miles. Its greatest length is 90 miles, and the greatest bredth 74. Because of its elevation and size, the temperature varies greatly. Ascending either of its great mountain cones, every variety of climate can be found until frost is reached. The summit of Mauna Kea and Mauna Loa are nearly 14,000 feet above the level of the surrounding ocean, and are nearly always capped with snow. Probably the most noteworthy feature on this island is the active volcano Kilauea, situated on the flank of Mauna Loa, at an elevation of 4,040 feet.

Maui is the second island in size and agricultural importance, the greatest length being 48 miles, the greatest breadth 30 miles, and the area 760 square miles. Haleakala, the largest extinct volcano in the world, is one of the noted features of this island. The rim of its crater is about twenty miles in circumference, and broken by two large gaps through which the lava formerly flowed. Another feature of note is the picturesque Iao Valley, famous for its beautiful scenery—the perpendicular cliffs by which it is surrounded and as being the scene of a fierce battle, fought between Kamehameha I. and one of the former kings of Maui about the year 1790. It is said that the struggle was so great that the stream running through this valley was, for a time, blockaded in its course by the bodies of the dead and wounded. Hence it has since borne the name of "Wailuku," or waters of slaughter.

Oahu is the third in size, but first in population. It has an area of 600 square miles; length 46 miles, and breadth 25. This is the most important island of the group, since it contains the metropolis and capital of the kingdom, Honolulu. The harbor of this city is also the best and most frequented of the islands. The principal public buildings of Honolulu are Iolani Palace, the residence of the Queen; Aliiolani Hall, containing the legislative hall and principal government offices; the Queen's Hospital; the custom House, Postoffice and Oahu jail. At the back of Honolulu is the magnificent Nuuanu valley, carpeted with ferns and creepers, which presents to the tourist a fair sample of Hawaiian scenery. About thirty miles north of here is the settlement of Laie, our mission headquarters, conspicuous for its extensive pastures, absence of dust, and prosperous little community. Here also is a small plantation run in connection with the mission labors. The cane irrigated by the three fine artesian wells looks well; but that above has suffered much from the drouth during the past four months. Recent rains, however, have revived it somewhat, and a partial crop will be harvested.

Kauai has an area of 590 square miles; length 25 miles, and breadth 22. An abundance of water and wood, fertile soil, and luxuriant vegetation have obtained for it the name of "the Garden Island."

Niihau is a small island near Kauai, having an area of only 97 square miles. The greater portion of this island consists of a low, grassy plain, affording excellent pasturage for some 30,000 head of sheep. The manners and customs of the natives living on this island are more primitive than those of any other island of the group.

Molokai, with an area of 270 square miles, length forty miles, breadth seven miles, is the island to which the lepers are sent by the government for isolation. Their houses (built by themselves or the board of health), together with a few horses, cattle, pigs and dogs, are all they possess. A store is kept by the government, at which all things are sold at cost, and those who are too sick to help themselves are cared for in the government hospital.

The area of Lanai is 150 square miles, length 19 miles, breadth 10. The inhabitants here depend principally upon rain for their supply of water, there being but one running stream on the island. Sheep-raising is the leading industry. It was here that our mission headquarters were located prior to the purchase of the Laie plantation, in the year 1864.

The area of Kahoolawe is 63 square miles, length 14 miles, breadth 6. Because of a plentiful supply of grass, a cattle ranch has been established here. The other four islands of the group are too small to call for mention. The population of the islands is chiefly found along the shores on a belt of land varying from one to four miles in width, and except in the cases of a few deep and fertile valleys, the interior is very sparsely inhabited. In 1887, out of 80,578 people 40,000 were Hawaiians; the remainder were Americans, British, German, Portuguese, Chinese, and of other nationalities; The principal industry is the cultivation of sugar-cane and the manufacture of sugar. Next in importance is the cultivation of rice. The raising of cattle stands third in the list of industries. Coffee, bananas, cocoanuts and other tropical fruits are grown in considerable quantities. The climate is mild and much cooler than places in a similar latitude on any of the continents. Thunder storms are of rare occurrence, and are seldom severe. These islands were discovered by Captain Cook, on January 18th, 1778. He landed first at Kauai, and then sailed to Hawaii, where he was killed by the natives Feb. 14th, 1779. At the time of Cook's visit the Hawaiians were barbarians; now they are Christians, and advancing rapidly in civilization. Only He who reigns above can recompense those who have spent their time and talents in the interests of this native race. There are legends among the natives of visits of ships before Cook's time; but of this nothing definite is known.

The Hawaiian government is a limited monarchy. There is a Queen, a House of Nobles and a House of Representatives. The members of the two houses are chosen by the people. The rulers of Hawaii from 1782 up to the present time have been as follows: Kamehameha I, II, III, IV and V, Lunalilo, Kalakaua and Queen Liliuokalani, who is now reigning.

Various rumors have been published by American newspapers regarding the efforts of certain aspirants to overthrow the present administration, but all such is groundless, for all is peace here. One can travel wherever he choses with none to molest or make afraid.

1891

Tuesday, Dec. 8. Keoki Petero, who had been in Utah and was sent to the islands on a short mission, sailed on board the ship "Australia" on his return trip, accompanied by a little boy, son of Eleakala and Kamaka, by the name of Elia. Keoke had arrived just after the October conference, since which time he had traveled somewhat extensively on the islands of Oahu, Kauai and Maui. His main effort was to correct the misstatements which had been published in the native papers about the treatment of the natives in Utah and to give a true statement of how they were getting along. His mission resulted in much good. (Honolulu Record, 117)

Friday, Dec. 18. Elder Matthew Noall, wife and three children, John H. Burt (son of John D. Burt, then residing at Laie) and a young Elder (Hezekiah Duffin) arrived at Honolulu from Utah per steamship "Mariposa". Elder Noall came to take charge of the mission as Elder Pack's successor, this being his second mission to Hawaii.

On his arrival Elder M. Noall found, as previously advised, that misunderstandings had arisen between the president of the Mission and the missionary brethren and sisters, and even the native Saints at Laie and elsewhere were somewhat effected. (Noall)

Tuesday, Dec. 29. Elder R H. Duffin and wife arrived at Honolulu from Utah, per steamship "Australia" on misssions to the Hawaiian Islands. (Honolulu Rec. 117)

31 December, 1891.

HAWAIIAN MISSION.

Eighteen Elders from Zion and seven missionary sisters.

Ward E. Pack, president.

Hawaii (Hilo, Hamakua and Kohala): Hyrum De Fries, president.

" (Kau, Puna and Kona): Samuel S. Hammond, president.

Kauai: Albert J. Davis, president.

Maui, Molokai and Lanai: John T. Giles, president.

Oahu: Brigham Johnson, president.

1891.

Thursday, December 31. At the close of the year 1891, Elder Ward E. Pack presided over the Hawaiian Mission, assisted by the following Zion Elders and missionary sisters: John D. Burt, Brigham Johnson, Samuel S. Hammond, James H. Horne, Charles D. Harding, John T. Giles, Joseph B. Hawkes, John J. Johnson, Irwin P. Fisher, Joseph H. Thurber, Albert J. Davis, Isaac H. Grace, Hyrum De Friis, Matthew Noall, Hezekiah E. Duffin, Richard H. Duffin and John H. Burt jun; Sisters Emma J. Harding, Anna H. Burt, Annie Thurber, Margaret Davis, Helen Grace, Mary E. Duffin, and Elizabeth Noall.

1892

Tuesday, January 5. President Ward E. Pack, who was succeeded in the presidency of the Hawaiian Mission by Elder Matthew Noall, sailed from Honolulu on board the steamer "Australia", homeward bound.

Wednesday, Jan. 6. A council meeting was held at Laie for the purpose of adopting measures to allay the excitement existing among the natives on account of some actions on the part of some of the Elders from Zion in the past, and for taking other necessary steps looking to the welfare of the mission. The appointment of Elder Matthew Noall to the presidency of the mission was read, and the brethren present voted unanimously to sustain him in his position.

Thursday, Jan. 7. This day was spent in fasting and prayer at Laie, in order to supplicate the Lord for His spirit to rest upon both the native and foreign Saints. (Miss. Rec. 214) Haw Mission Rec B, 92

Monday, January 18. A missionary sisters' meeting was organized by Sister Noall, designed for improvement and the reconciliation among themselves of any little differences that might occur between them. A secretary was appointed to record all minutes and Sister Noall was sustained as president. One of the special instructions given at this meeting was that the sisters should not make a special intimacy with any one or two but treat all kindly and with sisterly affection, however, not "chumming". (Haw Miss. Hist. Rec. B, 92)

1892

Tuesday, Jan. 19. Elder Hezekiah Duffin, who had been appointed to labor in the Maui conference, sailed from Honolulu for Lahaina, Maui.

On the same day (Jan. 19th) Elder Richard H. Duffin, who had been appointed to labor on Kauai, sailed for that island, accompanied by Joseph Johnson and a native Elder (Kekuewa). (Honolulu Rec. 117)

Tuesday, February 9. Elder Henry W. Hottendorf, wife (Kate, a native of Hawaii) and two children (Adolph and Henry) arrived in Honolulu, per steamer "Alameda" (Missionary list)

Wednesday, Feb. 10 Elder Wm.O. Lee, who had presided over the Samoan Mission, wife and two children, and Elder Edward J. Wood, arrived at Honolulu from Samoa, where they had labored as missionaries about three and a half years. They were returning home, but stopped over for two or three weeks to visit the volcano and Laie.

(Honolulu Rec. 118)

Wednesday, Feb. 17. Sister Ann Thurber, wife of Elder Joseph H. Thurber, gave birth to a son at Laie who was subsequently named Eugene Lloyd Thurber. The child only lived about six weeks, however, and died March 29th, 1892, at ~~Lake~~ Laie

Monday, Feb. 29. During the month of February a new store building was completed at Laie and first occupied. The old store, a small room on the east side of the old mission house, was far too small and inadequate. (Noall)

Thursday, March 10. Elders Albert J. Davis, Jos. J. Johnson, R. H. Duffin and a native missionary Kalili, who had been laboring on Kauai arrived in Laie, having left Koolau, Kauai the previous day.

(Davis)

1892

Sunday, March 13. By special request of Queen Liliuokalani, Latter-day Saint services were held in the palace at Honolulu, at which the Queen extended an invitation for the Elders to hold meetings there every Sunday. President Matthew Noall took charge of the first meeting, which convened at 3 o'clock p.m. of this date, and was continued for about one hour. The queen and quite a number of attendants were present, and so also were quite a number of the Saints residing in Honolulu. President Noall was the first speaker; he dwelt at some length on the first principles of the Gospel and was followed by a native Elder, John Hanui (John the Great). Of American Elders there were present: Brigham Johnson, Samuel S. Hammond, Irvin F. Fisher, Joseph B. Hawkes and Mr Hyrum De Fries. These meetings in the palace were continued until the Queen was deposed. (Haw. Mis. Hist. Rec. B, 93)

1842

Thursday, March 17. According to instructions from Zion, a Relief Society Jubilee, celebrating the 50th anniversary of the organization of the Relief Society by the Prophet Joseph Smith, in Nauvoo, was held at Laie. An invitation extended to representatives of all the Relief Socity organizations on the islands, was generously responded to, many of the sisters walking long distances to be in attendance. The Church building was crowded and excellent services were held, after which a general "Luau" (feast) was enjoyed.

Sister Elizabeth E. Noall writes:

The travelling Elders from the different islands arrived at Church headquarters, at Laie in time to participate in the grand jubilee, on the 17th of March, gotten up by the sisters to commemorate the day the Relief Society was organized. Over two hundred sisters, wearing their badges, paraded from Laie hall to the meetinghouse for the morning service, which consisted of a variety of exercises. After which a festival was given by the sisters to all present. Both the foreign and native sisters deserve credit for what they did.

Des. News

Friday, March 18. About this time one of the Elders wrote the following from the Hawaiian Islands:

THE SANDWICH ISLANDS.

Probably it will not be amiss for me to refer briefly to a few of the chief wonders in the Hawaiian kingdom.

Upon four of the inhabitable islands of the Sandwich group can be seen some of nature's productions which compare favorably with, and in a few instances surpass, many of the great sights of modern times.

At Mana, in the western part of Kauai, there is a curious phenomenon generally known as the "Barking Sands." When these sand banks are pressed upon they give out a strange sound, and when the grains are examined with the microscope they are found to contain small cavities. It is conceded that these minute apertures are the cause of the resonance.

Haleakala, on Maui, is the largest extinct volcano in the world. The rim of the crater is nearly twenty-five miles in circumference. Its depth [illegible] feet below the highest point. The [illegible] two gaps, known respectively as Koolau and Kaupo, the lava in times past ran to the sea. The active volcano Kilauea, on Hawaii, is perhaps the most remarkable volcano in the world. An experienced tourist in describing it said: "Vesuvius like a little [illegible] alongside of its size and [illegible] the geysers in Yellowstone Park are insignificant in comparison. The actual burning is one-half mile across." Where is there a country in the world with an area of not more than 6740 square miles that is blessed with greater and more natural attractions than the Sandwich Islands?

Presidents Geo. Q. Cannon and Jos. F. Smith, along with others, spent many years upon the Sandwich Islands making proselytes. They have dined, traveled, preached the Gospel, endured hardships, overcome difficulties, and labored in various capacities with the natives.

Since 1850 thousands of honest souls who embraced the truth in this land are now slumbering in their graves, awaiting the reward of a just God.

The Hawaiians in these days who have entered into the fold are in many respects different from their parents fifty years ago. They work by fits and starts; doubts concerning the authenticity of God's work frequent their minds. Of late years several sugar plantations have been established, and, as a natural consequence, many foreigners have emigrated here. Because of Gentile influences, the Hawaiians have lost, to a limited degree, that interest which should be exercised for the work of the Lord.

For three months during the past term the ground at Laie was moistened almost daily by the rainfall. The familiar words, "Thirsty cane and parched land" had nearly been forgotten but are beginning to be realized again.

Des. News

1892

Saturday, March 26. A number of the Elders and Saints from Laie arrived in Honolulu preparatory to the conference to be held the following day. (E. Noall)

Sunday, March 27. A conference of the Honolulu Branch was held at Honolulu. Sister Elizabeth D. Noall reported this gathering as follows:

HONOLULU CONFERENCE.

We arrived at Honolulu on March 26th preparatory to attending the conference of this branch in the capitol city. This is the largest and one of the liveliest branches of the Church on the islands; having had advantages over most of the others in many respects.

Meeting began at 10 a.m. on March 27th with singing by the choir, under a native leader. Prayer was offered by a native Elder. The first hour was spent in listening to the verbal reports of native Elders who had been on missions for the last six months. At 11 o'clock the carriage of her Majesty Queen Kaliliuokalani drove to the door. She was escorted to her neatly prepared quarters by Elder Brigham Johnson, president of the branch, who acquitted himself well. During her Majesty's entrance the congregation arose and sang the national air, "Hawaii Ponoi," after which President Matthew Noall addressed the congregation on the occasion of the day, also on the life and labors of Christ, His teachings, His plan of salvation both for the living and the dead, etc. Elder B. Johnson with power and fluency in the native language spoke on the subject of the primitive Church and apostacy therefrom, the restoration of the Gospel, etc. During the entire services her Majesty listened with close attention to all that was said.

Service closed with singing "Nani i ke Akua kukii," translated by Elder Johnson for the occasion, after which the Queen was escorted by President Noall, with her attendants, four in number, followed by ourselves, to the neatly festooned dining room, where a strangely spread feast awaited us. The variety on the table would be difficult to describe in detail, but it included fish of different kinds, cocoanut variously prepared, chicken cooked with luau (greens), beef, and a delicious young pig, together with the poe—the chief article—which was served in a handsomely polished cocoanut calabash at each plate. This, with the profusion of beautiful flowers, ferns, palm leaves, etc., which festooned the room, presented a picture not seen frequently even on Hawaii nei.

A number of natives surrounded the table. A waiter to each person gently moved the "kahili" while singing songs such as are sung only in the presence of their royalty. Those also on the outside of the room continued their wild chanting from the arrival till the exit of her majesty's carriage. After dinner she remained for a short time conversing on religious topics, expressing her pleasure at the success which our people are making. She thought it due to the pleasing manner we have of presenting our belief. The Queen has opened the palace to our people, for services at any time we may desire. Several meetings have already been held by President M. Noall and Elder Johnson.

The afternoon session of the conference was well attended, as was also a Sunday School review in the evening. This reflected great credit upon the labors of Brother Johnson, whose mission is now nearly at an end, he having spent nearly three years on the Sandwich Islands. The "aloha" of the Saints at this branch for him is such that it was only through a sense of duty that they raised their hands for his release. Me ke aloha nui to the Saints in Zion. E. D. N.

(Des News 44: 685)

Tuesday, March 29. The infant son of Bro. and Sister Thurber died at Laie. He was born at the same place Feb. 17th, 1892.

On the same date (March 29th) the first of several council meetings was held, preparatory to the General Conference. Some of the Elders spoke on non-uniformity of method among the Elders, some being strict and others easy in discipline, the result of which was loss of confidence on the part of the natives in the Elders. After consideration, a set of suggestions, directing uniformity of action, was given by Bro. Noall for the guidance of the Elders.

1892

Tuesday, March 29. During the month of March Pres. Noall and wife, accompanied by Elder Brigham Johnson, President of the Oahu Conference, held meetings in many branches of said Conference.

Wednesday, March 30. A Council meeting was held at Laie, as a preparatory meeting for conference. Reports were given of the work on the several islands.

(Miss. Rec.215)

Thursday, March 31. Two business meetings were held at Laie. Matthew Noall was sustained as president of the mission with all the foreign Elders as his assistants.

The following Financial Report of the Laie Plantation for the year ending March 31, 1892, is copied from the Mission Record:

Net Worth -	$105,061.26
Sent to Pres. Woodruff - - - - - - - - - - - - - -	8,000.00
	113,061.26
Net Worth March 31, 1890 - - - - - - - - - - - - - -	110,311.97
Gain for Year -	2,749.29

When President Noall arrived, he found that there was a large sum of money on deposit with J. T. Waterhouse which was drawing no interest; consequently, he at once requested Mr. Waterhouse to allow interest on the deposit, which was accordingly granted and from that date they, the J. T. Waterhouse Co., have allowed us, the Plantation, 7 % on all deposits and have sold us merchandise, receiving their pay therefrom every six months. At the completion of the New Store, Brother and Sister Noall carefully solicited figures for the purchase of goods, and found that on all staple articles at that time J. T. Waterhouse sold as cheap as any, besides giving us an equivalent of three months time on purchases.

Nothing has been found on the books to indicate what % of the above mentioned profit each individual department made, or whether there was a loss on one or more of the business departments, excepting only the account of Merchandise.

At the time of President Noall's arrival there were twenty eight acres of ripe cane standing on the land which was sold to the Kahuku Plantation Company for $125,00 per acre; this price, though much greater than that afterward received, was much less than that received the previous year, the passage of the McKinley Bill being the cause.

1892

In 1891 the entire crop of Laie cane was sold to the Kahuku Plantation Company for seed.cane @ $387.50 per acre.

The condition of the horned cattle is not at all promising; they have been inbred until they are quite diminutive in size and quality.

At this time at Laie evening prayers a Book of Mormon class was organized wherein the study of the Book of Mormon was persued every evening with the exception of Sunday and Wednesday evenings when other meetings occupied the time.

(Mission Record)

Sunday, April 3. The general Annual Conference of the Hawaiian Mission convened in Laie.

Monday, April 4. The conference in Laie was continued.

Tuesday, April 5. The conference at Laie was continued.

Wednesday, April 6. The conference at Laie was continued.

The following report of this conference was published in the "Deseret News":

The Hawaiian Conference of the Sandwich Islands convened on the 3rd, 4th, 5th and 6th of April, at Laie, President Matthew Noall presiding. On the stand were eighteen foreign Elders. A good representation of the different branches were present.

In the general meetings of the Saints the chief topics dwelt upon were the Sacrament, when and how to be kept, correct form of administering it, proper words to use whereby it might be sanctified, how it was observed among the Nephites, the sin attached in eating or drinking it unworthily, great blessings promised by the Lord by partaking of it frequently; the habit of committing sin and getting re-baptized so often; biographical sketch of Abraham, promises made to him concerning the scattering of Israel among all nations; Lamanites, how their skin should be changed, how they would assist in building up Zion in the last days; Holy Priesthood; government of God upon the earth, different branches and their power, mode of officiating, when entitled to it, condemnation brought about if not understood; baptism, law of God, how the ordinance was performed by holy men in dispensations past, proper subjects, infant baptism, necessary formula to be used as laid down in the Doctrine and Covenants, when and where to baptize; mother of harlots, who they are, indignation of the Lord to be poured out upon them.

The Y. M. M. I. A. Conference was called to order by Joseph M. Horne. Moke Nakanau read the report of the improvement meetings for the past term, after which a prepared programme was carried out, members of the leading societies having parts assigned them. Delegates reported the success met with as moderately good during the past six months. President Horne invoked the blessings of the Lord upon all the members of the organization. The officers submitted for the ensuing term were: Jas. M. Horne, president, [illegible] Thomson and A. J.

Conference [illegible] in [illegible]

Appointments April 1892.

M. Neall President.

		Native Missionaries.
Kohala	Brigham Johnson Jno T. Giles & Duffin Jr.	Kilioe Kapai
Kona	Jno. Jos. Johnson	Kahoomiha
Kauai	J. B. Hawks Isaac Grace	Kokuewa [illegible] Kailiheu
Oahu	Irwin Fisher Hyrum De Fries	Peter Makia
Honolulu	A. G. Davis	Hiapoole
Maui	S. S. Hammond Duffin ~~senr.~~ (R. H.) Henry Hottendorf	Daniela Kikaha David Kahaulilio
Laie	Matthew Noall, John D. Burt, J. M. Horne, Jos. Thurber, A. D. Harding & John H. Burt.	

1892

Devis, counselors; Moke Nakuaau, secretary; S. N. Kanihonui, assistant secretary.

At the Sabbath School Conference Brigham Johnson presided. The report for the term was read by Moke Nakuaau. The various officers reported as to the Sabbath schools. Nainoa, of Laie, bore testimony that the organization of the Sabbath school at headquarters was complete and in a prosperous condition. President Matthew Noall explained in detail the form by which the Sabbath schools are conducted in Utah, and strongly urged the officers to pattern after it. Brigham Johnson gave some valuable instructions.

The officers sustained are: John T. Giles, President; J. J. Johnson and Hyrum De Fries, Counselors; Moke Nakuaau, secretary; S. N. Kanihonui, assistant secretary; Matthew Noall, treasurer.

At the Relief Society conference Nellie Grace called the meeting to order, and encouraged all to be faithful and energetic in their labors. All the foreign sisters were listened to with much interest. The officers sustained were: Libbie Noall, president, with all the foreign sisters as her aids; Kekuewa Nakuaau and Kabuhu counselors; Kekuewa Nakuaau, secretary. The names of the general authorities of the Church were presented and sustained.

Appointments: Matthew Noall, president of the Hawaiian Mission, with all the foreign Elders as his counselors; C. D. Harding, Church recorder and clerk of conference; John Brown, book-keeper and store-keeper; Jas. H. Thurber, bookkeeper; C. D. Harding, electrician; John [illegible] Jr., assistant school teacher; Jas. H. Horne, head luna at the Laie plantation; J. W. Hicks, president of the island of Kauai, [illegible] Kekuewa (Honolulu, and K[illegible], assistants; Levin Fisher, president of the island of Oahu. Hyrum De Fries and Peter Maka, assistants; A. J. Dean, president of the branch of Honolulu, N. K., Hiapoke assistant; S. S. Harrington president of the Island of Maui, Hyrum Duffin, Henry Footstorm, Daniel Kaikaha and David Hakuolilei assistant; Brigham Johnson president of the districts of Hilo, Hamakua and Kohala, John T. Giles, Hezekiah Duffin, Kilice and Kapai assistants, John Jos. Johnson president of the districts of Kona, Kahoomiha assistant.

Laie Branch: Matthew Noal president, Jas. H. Horne and Jos. H. Thurber counselors; C. D. Harding clerk of branch; Moke Nakuaau president of the S. S., L. B. Nainoa and S. N. Kanihonui counselors; S. N. Kanihonui president of the Y. M. M. I. A., M. K. Kou and Kahiona counselors; Kapo president of the Relief Society; Kai and Nawaeloloa counselors.

Statistical report for the term ending April 6th, 1892: Foreign Elders and Sisters, 26; Holding the Priesthood, 941; Total Members, 3,141; Officers and Members, 4,082; New Baptisms, 146; Re-Baptisms, 20; Received in Branch, 119; Deaths, 75.

(Des. News 44: 686)

Statistics

Papa Hoikeno na Hui Apana o Ko Hawaii ma ka Mokupuni o Ka Hui

NA APANA.	Na Alakai	Na Lunakahiko	Na Kahuna	Na Kumu	Na Diakona	Huina o na Luna	Na Hoahanau Kane	Na Hoahanau Wahine	Huina o na Hoahanau	Huina o na Luna a me na Hoahanau	Na Keiki i Hoopa Maikai	Na Keiki i Hoopa Maikai ole	Huina o na Luna, na Hoahanau a me na Keiki
	Officers.		Teachers.		Deacons.	Total Officers.	Male Saints.	Female Saints.	Total Saints.	Grand Total.	Total Children.		
Kauai	3	45	31	16	17	112	175	219	394	506	1	5	51
Oahu	9	174	46	33	9	270	455	684	1139	1409	17	9	[illegible]
Maui	3	101	54	50	44	257	220	387	607	864	14	6	[illegible]
Kona (Hawaii)	1	31	15	14	14	75	176	137	313	388	2	21	[illegible]
Kohala (Hawaii)	2	41	33	41	[illegible]	217	276	401	677	894	[illegible]	[illegible]	[illegible]
	18	450	209	154	184	941	1300	1841	3141	4082	[illegible]	[illegible]	[illegible]
Foreign Elders	18	Elders											
Sisters	8												
Total	26												

port of the Hawaiian Mission

e aina no ka Hapa Makahiki e pau ana Apr. 6th 1882.

Baptisms Mea i Bapetisoia i Keia Kau.			Re-baptisms Na Mea i Bapetiso Houia i Keia Kau.			Na Mea i Hele Mai.	I Hele Aku i Kahi e.	Na Mea i Make.	Na Mea i Okiia Aku.	MOOLELO.
Fe- W	Keiki	Huina	M. K	Fe- W	Huina					
4	2	10	1	2	3	4	41	8	1	
31	—	53	3	1	4	87	42	22	2	
14	4	29	7	6	13	16	74	27	1	
9	7	30	—	—	—	6	48	6	—	
8	—	18	—	—	—	6	17	12	—	
66	13	140	11	9	20	119	222	75	4	

(Signed) Matthew Noall, President.
C. D. Harding, Clerk.

1892

Saturday, April 9. During the stay of the Elders at conference, they were separated into working gangs, and each gang was set to work improving the mission homes. A new fence was built around the house yard (the old one having stood over twenty years, being rotten and dilapidated), and each of the houses and other surroundings, which appearantly had not received the "stitch in time" for many years, were white-washed or otherwise cleaned.

Sunday, April 24. Elder Charles D. Harding, School Teacher, was appointed to labor at Waialua and Kaalaea on the island of Oahu each Sunday. Others of the Laie missionaries were to travel and hold meetings as their other appointed labors would permit.

In kalo raising the land tennant usually plants and cares for the kalo on a certain patch belonging to the Plantation, and when ripe the Plantation takes one fourth of all the kalo for its share. This plan would have worked very well, if all the kalo in one patch were planted at the same time, so that it would ripen uniformly, but the way kalo is usually planted (that is, as the natives pull it to eat, they replant the vacant places), thus matured and newly planted kalo were always in the same patch, the result being an impossibility to justly divide the "lois" or patches, of which fact the natives seem to have been cognizant many years ago, as the books show but very little kalo profits from the natives.

Those who felt disposed to act dishonestly with the Planation, embraced this excellent opportunity, while those who were disposed to act honestly appearantly had to pay a tax for so doing.

To obviate this difficulty, President Noall measured all the patches and charged yearly rental for them, which rent could either be worked out on the land or turned over in kalo. Some of the natives did not like the new arrangement at first and complained some, but became reconciled later on.

There being no record on the books by which the cost of cultivating cane on the Plantation could be ascertained, Pres. Noall surveyed the cane fields, and began at once a detailed account of cane cultivation.

A meeting of instructions was held prior to the departure of the Elders to their appointed fields of labor. Among other things, Pres. Noall spoke on the necessity of the Elders being economical. Some had been very careful in trying to keep their expenses as low as

possible; others have been careless in these matters. The President gave some suggestions for consideration, mentioning the articles that are consistant for the Mission to furnish viz: garments of underwear, shoes, hats, stationary, shirts, collars, neckties, handkerchiefs, towels, overalls, suspenders, etc., amounting in all for six months to $12.50. Commodities other than those mentioned are supposed to be furnished by the Elders themselves. If an Elder is so situated that he does not need the full allowance from the Mission, he should only take those things that he absolutely requires, and should be willing to economize in all expenditures. If needed, an Elder was to have two suits of clothes from the Mission during his three or three and a half years missionary term, amounting in all to $36.00.

The suggested allowance for a sister for one term was $10.00, and for a child, $5.00. All these allowances, however, are strictly subject to the discretion of the President, and may be changed by him if circumstances so require.

The allowance to each missionary returning home after an honorable release has, hereto-fore, been $150.00, which amount will still continue for the present.

The actual expense of children in traveling home is all that will be paid by the Mission.

The allowance governing the amount of clothing to be furnished by the Mission has since been changed to $20.00 for a missionary term instead of $36.00. (Haw. Mis. Mtg. Rec. B, 95)

Monday, April 25. From a letter written by Elder Charles D. Harding to the "Deseret News" we insert the following:

HAWAIIAN ISLANDS.

HILO, Sandwich Islands, April 25, 1892.—Ninety-eight years ago Kamehameha I. was made master of all the islands in the Sandwich group, with the exception of Kauai and Niihau, and for the Hawaiian islands it was the beginning of a new era. From the death of Kamehameha I. seven kings and one queen have sat upon the Hawaiian throne. In the nineteenth century is the commencement of another new epoch in the Hawaiians. Thus far the change has proven anything but an advantage to either the whites or the natives. The latter yet believe the queen will be reinstated. The deposed queen, Liliuokalani, may have had reason to prevail upon new constitution with the consent of her cabinet, while the whites were partially justified in establishing a provisional government.

It is fact that the loyalty and order of the Hawaiians have far and near. They never manifested their rights that the foreigners sought accumulate wealth. A great proportion of the laws on the statute book have been made through the instrumentality of the managing men of the Kingdom and for financial purposes. The treaty with the United States was a financial benefit to the sugar planters. Laws were passed to flood the country with pauper labor. Many Chinese and Japanese were also let in. They came here as a plague to the natives, degrading instead of elevating them.

It is an established rule to report semi-annually, the proceedings of the Hawaiian mission. The new mission house at Hilo was not completed by the time expected, nevertheless it now stands for its admirers to say that the work of the designer is very creditable. The edifice is on an elevated spot and this displays its beauty to advantage. The building will be a permanent convenience, for many years to come and a credit to the Saints in this land. A variety of mechanical work is a marked feature of the new house. There are no two rooms alike.

During the past term the rainfall exceeded every three-fold of previous years. For several successive days, freshets filled up in streams to overflowing, thereby flooding a great portion of the cultivated farms.

The health of the brethren and sisters has been comparatively good, considering the unusual spell of damp

1892

weather. The native Saints are still troubled with disorders. The youth have inherited the diseases of their parents and they are seldom free from ailments.

The Traveling Elders have arrived safely at Laie after a sojourn of five months among the natives. They report the Saints financially poorer than they have been for many years. The circumstances of men who depend upon their daily toil are much worse than those who cultivate their taro.

— (Des. News 46: 641)

Friday, May 13. By request of her Majesty Queen Liliuokalani, worship services were held in the Palace, Honolulu: at which she extended an invitation for ~~our~~ the Elders to hold meetings there every Sunday.

Pres. Noall took charge of the first meeting which convened at 3 P.M. of said above date and lasted about an hour. The Queen and quite a number of attendants were present, so also were many of the saints. Bro. Noall was the first speaker; he dwelt for some time on the first principles of the Gospel; he was followed by a native ~~John Kauui~~ brother Joani Kauui who spoke on the Gospel. Of the missionaries there were present: Branch President Brigham Johnson, Samuel S. Hammond, Irvin F. Fisher, Joseph B. Hawks and Hyrum DeFries. These meetings continued until the Queen was deposed.

Monday, May 23. Having been waited upon by several committees from among the natives, Pres. Noall referred the matter of republishing the Book of Mormon to the First Presidency; he also urged strongly the necessity of a weekly or monthly paper being published in the Native tongue in the Hawaiian Mission. It usually takes from one to one and one half years for Elders to acquire the native language. A paper published for the saints would help them out wonderfully, and, in fact, would do more good than three or four of our Elders can do and that on a very much less expense. A prospective status of its financial success was also

1892

presented. The reply came later stating that the Presidency had the project under consideration.

(Haw. (Miss. Record) B, 98)

Sunday, May 29. The general Fast day held by the Church at home in May to ask the Lord to turn away the wrath of the enemies of His work, and also in the interest of the Salt Lake City Temple, was observed by the Hawaiian Saints on the above mentioned date.

Pres. Noall wrote a letter which was copied by the missionary brethren and sisters and one copy sent to each branch of the Church in the Mission. The result was marked, and a donation of $500.00 was received to assist in finishing the Temple.

(Haw. (Miss. Record) B, 98)

Wednesday, July 20. Elder Brigham Johnson, having been honorally released from his mission in Hawaii, sailed for his home mid a thousand good wishes from the Native saints. Elder Johnson had learned the Hawaiian language well, and had been an efficient and energetic laborer. (Hawaii Miss. Rec. B, 98)

The "Deseret Evening News" of Aug. 13, 1892, notices his return home as follows:

Elder Brigham Johnson, of Provo, returned to this city today from the Sandwich islands, for which part of the world he left to fulfill a mission on May 24th, 1889. He labored constantly and faithfully among the natives of the islands until released. Elder Johnson returns home in good health and spirits. He took the afternoon train for Provo. (Des. News 45:243)

1892

Tuesday, August 9. Sister Elizabeth D. Noall, Mission president of the Relief Societies in Hawaii, accompanied by sister Annie Thurber and Kaluapalaoa, sailed from Honolulu per steamer "Kinau" on a missionary tour to North Hawaii, in the interests of the Relief Societies, and Sister May Duffin and Napahuelua(a native sister) sailed for Maui, all on board the same steamer. Sisters Noall and Thurber were the first white sisters who went out for the purpose of visiting ~~the~~ and teaching the natives, as regular missionaries, though perhaps a few who had gone to visit the volcano, had met with the native sisters on certain occasions. Niaulaui went to South Hawaii, Kattie Hottendorf and Karolaina went to Kauai, and Kekuewa Nakuaau, Kahuhu and Ruth Kauhine labored on Oahu, all in the interests of the Relief Societies of the Hawaiian Islands Mission. About this time Elder Charles D. Harding, School Teacher, left Laie on a short mission to Kauai.

During Sister Noall's labors on Hawaii, she visited the Districts of Hilo, Hamakua and Kohala Koliaea, holding meeting with each of the Relief Societies of the Conference, thirteen in number. (Haw. Mus. Hist. Rec. B, 99)

Monday, August 15. Bro. J. J. Johnson arrived at Laie from South Hawaii, as per request of Pres. Noall, who sent for him that he might become acquainted with the duties of foreman of the Laie Plantation, as brother Horne, then foreman, was about to be released. (Haw. Mus. Hist. Rec. B, 100)

Saturday, August 27. Sister Elizabeth D. Noall returned to Honolulu from her visit to the islands of Hawaii.

1892

About this time an attempt had been made by certain parties to introduce the Louisana Lottery in the kingdom of Hawaii, one Hawaiian offering large sums to the Government for the privilege. The white people of the Islands were strongly opposed to such a move, but the natives thought it would be a good thing, as they said, if the Government licensed the Lottery it would bring a large revenue, thereby assist in paying the National debt, but if they did not, the whites would run it privately any way as they are doing many other things, and pocket the money.

On the above date, the Queen Liliuokalani, having heard much about Sister Noall from our saints, sent for the purpose of getting her views on the subject. They had a lengthy interview in which the Queen expressed her feelings in regard to the action the white people were taking against herself. She said she had confidence in our people, and admired the genuine way we missionaries labored among them, the natives. Sister Noall told the Queen that games of chance were not sanctioned in our Church and that we could use no influence in favor of the scheme in question.

(Miss. Rec. B, 99)

Sunday August 28. According to a suggestion made to the First Presidency some months prior to this date that there would be an opportune time to build a new Mission House if they so desired, a letter came to President Noall, telling him to do so, leaving all details of structure and erection to him.

Pres. Noall said he almost wished the answer had been in the negative as the increased labors on the Plantation took much of his time, and at that time there were no other missionaries at Laie, except Brother Noall and wife, who could speak the Hawaiian language sufficiently to prepare lessons for Sunday Schools and other Associations, and to instruct the saints, etc., etc., Much time was spent in translating and preparing lessons in order that the Spiritual labors at Laie might not run into that old groove so easy to enter and so hard to get out of.

However, persuant to instructions, the plan was finished, and on the evening of the above date, the southeast corner stone of the Octigon was laid by President Noall with Cerimonies, Elder John D. Burt offering the dedicatory prayer. In a cavity in the stone, a glass box was placed which contained the names of all the missionaries then present; also a sermon and prophecy of Pres. Woodruff's concerning the remnant of Israel, etc.,

(Miss. Rec. B, 100

Wednesday, August 31. Pres. Noall and wife attended the anniversary of the Relief Society of the Honolulu Branch.

(Haw(Miss. Rec. B, 101)

Thursday, Sept. 1. Pres. Noall and wife attended meeting with the Honolulu Branch.

(Haw(Miss. Rec. B, 101)

Friday, Sept. 2. According to invitation, Pres. Noall and wife and Elder Albert J. Davis and wife attended a grand "Luau" feast at the Palace grounds in Honolulu, in honor of the Queen's Birthday.

Haw(Miss. Rec. B, 101)

Wednesday, Sept. 14. Sister Annie H. Burt, her son Jno. H. Burt jr. and three of sister Burt's grand children sailed from Honolulu, per steamer "Australia", for their home in Utah. Sister Burt's health had been failing for some time, hence the release.

Sister Ellen Grace Helen was appointed to succeed Bro. Burt Jr. as school teacher.

Haw(Miss. Rec. B, 101)

1892

Friday, Sept. 30. During the latter part of September the several Elders of the different conferences gathered at Laie. Bro. Grace, who had been ~~at~~ on Kauai, according to the instructions of the President, bought a Hambletonian stallion, a colt about nine months old, which had now arrived in Honolulu. It cost $75.00. Pres. Noall had for several months a project under consideration of buying some sheep to pasture ~~on~~ at Laie. The First Presidency had approved of the plan and Bro. Grace was instructed to buy them at Nūhau, we having had the promise of them through our agent J. T. Waterhouse.

But when Bro. Grace went to get the sheep, the owners refused to sell, infering that they did not care to see others in the sheep business.

President Noall then saw Mr. Haselton in Hanolulu, who is the owner of the sheep herd at Lanai, but he had raised the before stated price of his inferior grade of sheep, and as two other ranches on Oahu were then purchasing sheep, the enterprise was abandoned.

(Ham Miss. Rec. B, 103)

[illegible]

Saturday, Oct. 1. During the month of July, A. T. Atkinson, Inspector General of Government Schools, visited our school here at Laie, and requested that our school teacher stay for a longer term than usual; he said if they did not, the Government would erect a school building and hire a teacher of their own selection.

President Noall wrote to the First Presidency about the situation and made a suggestive proposition, which was approved and added to, and on the above date Pres. Noall addressed the following letter to the Board of Education:

Laie, Oahu, Oct. 1, 1892

To the President and the Board of Education:

Dear Sirs:

In answer to the proposition made to us by the Inspector General of Schools purporting in substance as follows: that whereas the frequent change of teachers made in the Laie English School has been detrimental to the proper advancement of scholars, it would not be longer permitted, and if we desired the Laie school to be taught by teachers of our selection, as approved by the Board of Education, we must comply with the following regulations to wit: that the first teacher must remain at least five years, and after that by the new

Appointments Oct. 5, 1892.

Matthew Nocell President of Mission

Page 5

Kauai { J. T. Giles president
Hyrum De Fries } Counselors
John Smith }

Oahu { J. T. Giles president
H. E. Puffin } assistants
Kaeliehu }

Maui { Irvin F. Fisher president
Isaac H Grace } assistants
Nawahine
Kamaawe Keanu }

Hawaii { J. B. Hawks president
H. E. Puffin }
Henry Hollendorf } assistants
Nopai
Stephen Keeler
Kamaawe }

Laie Plantation Page 20

Matthew Nocell Manager
John Burt - Book - keeper
J. J. Johnson Foreman of Plantation
Jas. H. Thurber Asst on "
C. P. Harding School Teacher & Clerk of Conference
Nellie Grace asst " "
Libbie Nocell Director in domestic duties
Jennie Harding
Annie Thurber
Maggie Davis
Hellen Grace
Amy Puffin
Kattie Hollendorf

Conference [illegible] Oct. 6, 7, 8, 9 1892
Trans. 15 [illegible] 7 [illegible]
Mem. Rec. 7.

Elizabeth O. L. [illegible]

teacher first laboring as assistant teacher until he becomes acquainted with the method of teaching Hawaiian children, changes may be made more frequently, and if we agree to comply with this proposition, the salary of the Laie School teachers would be raised to an amount equal to that ~~raised~~ paid to like schools in this Government; we hereby state that we are willing to accept and comply with the regulations set forth.

(Signed) Matthew Noall

Presiding Elder of the Church of Jesus Christ of L. D. S. in the Hawaiian Islands.

This letter was not answered by the Board, but Pres. Noall was afterward informed that the Government was not in a shape to pay a larger salary than they were then paying, so we felt under no further obligations to the new proposition. Pres. Noall had made arrangements with Elder Charles D. Harding, the school teacher, to stay another ~~tow~~ two years, after his mission term, under his school salary, less his expenses. This arrangement, however, was not carried out.

(Ylan (Miss. Rec. B, 101)

Monday, Oct. 2. Pres. Noall attended the Honolulu conference, Albert J. Davis, Branch President. Her Majesty, the Queen, with the Minister of the Interior ~~with~~ and other attendants were at the first meeting and appeared to be interested listeners. The house was exceptionally crowded.

(Ylan (Miss. Rec. B, 102)

The following report of this conference was published in the "Deseret News" as follows:

SEMI-ANNUAL CONFERENCE OF HONOLULU BRANCH OCT. 2, 1892.

A few minutes before 10 o'clock a. m., her majesty, the Queen, was ushered into the church and comfortably seated upon the stand which had been previously prepared for the occasion. The minister of the interior, also two ladies and a gentleman, accompanied her majesty. When the Queen arrived at the church the congregation arose and sang; "Hawaii Ponoi."

After the sacrament was administered the following Elders addressed the meeting: S. S. Hammond, President Noall and A. J. Davis. The Queen and all present seemed to feel that their visit had not been in vain. Good order prevailed, the only inconvenience being the lack of room.

be Elder Davis

At two o'clock p. m. the house was again filled to overflowing. J. B. Hawks, Jas. M. Horne and several native Elders were the speakers.

In the evening the Honolulu Sunday school gave a review of their labors which was gratifying.

The conference was the largest that has been held in Honolulu for several years.

(Des. News 45: 622)

Appointments, October, 1892.

1892		
[illegible]	John T. Giles	President
Kauai	Hyrum De Fries John Smith	Counselors.
Oahu	John T. Giles	President
"	H. E. Duffin Kalilichu	Counselors
Maui	Irvin F. Fisher	President.
"	Isaac H. Grace Nawahine and Kamaawe Keanu	Assistants
Hawaii	J. B. Hawks	President
"	H. E. Duffin Henry Hottendorf Noiai, Stephen Keeber and Kamaawe	Assistants
[illegible] Br.	Matthew Noall	President
"	John D. Burt Jos. Thurber	Counselors
[illegible] Tr.	C. D. Harding, Nellie Grace asst.	
[illegible] keeper &c.	John D. Burt,	
[illegible]tation	J. J. Johnson, Joseph H. Thurber asst.	

1872

Tuesday, Oct. 4. A council meeting was held at Laie to hear and approve reports and discuss topics of business for conference.

(Ylaw Miss. Rec. Hist. Rec. B, 2

Wednesday, October 5. Another council meeting was held at Laie, at which the following appointments were made:

Kauai, John T. Giles President, Hyrum DeTries and John Smith Counselors.

Oahu, John T. Giles, President, Richard H. Duffin and Kaliliahu, assistants ~~Counselors~~.

Maui, Irvin F. Fisher, President; Isaac. H. Grace, Nawahine and Kamaaive Keanu, Assistants.

Hawaii, J. B. Hawks, President, Hezekiah Duffin, Henry W. Hottendorf, Noiai, Stephen Keeler and Kamaawe Assistants.

Laie Branch, Matthew Noall, President; John D. Burt and Jos. Thurber, Counselors.

School Teachers, Charles D. Harding, Principal, Nellie Grace, Assistant.

Bookkeeper John D. Burt.

Plantation: J. J. Johnson, foreman; Joseph H. Thurber, Assistants,

Matthew Noall Manager,

Elizabeth D. L. Noall, Director in domestic duties, with Jennie Harding, Annie Thurber, Maggie Davis, Helen Grace, Amy Duffin and Kattie Hottendorf as her assistants.

Ylaw Miss. Rec. B, 3

Thursday, Oct. 6. The regular annual conference of the Hawaiian Mission convened at Laie. Seventeen Elders from Zion and seven sisters were in attendance, namely:

1892

Hawaiian Mission.

Friday, Oct. 7. The conference at Laie was continued. A Mutual Improvement session was held in the forenoon and a Sunday school session in the afternoon. In the evening the Maui Sunday School held a separate session, at which a special program, which had been prepared for the occasion, was rendered in a very creditable manner.

(Haw. Miss. Hist. Rec. B: 4)

Saturday, Oct. 8. The conference in Laie was continued. Relief Society sessions were held in the forenoon and afternoon, and an entertainment was given in the evening. (Haw. Miss. Hist Rec. B: 4)

Sunday, Oct. 9. The conference in Laie was continued. Two general meetings were held; one in the forenoon and one in the afternoon. In the evening a special meeting was held for the Elders generally.

The following is the official report of the Conference as published in the "Deseret News":

THE HAWAIIAN CONFERENCE of the Sandwich Islands convened on the 6th, 7th, 8th and 9th of October, at Laie, President Matthew Noall presiding. On the stand were seventeen foreign Elders and seven sisters. Over five hundred natives present on the occasion was the representation from the different branches.

Two days were set apart for general conference meetings of the Saints, in which the chief topics dwelt upon were the reports of the representatives and traveling missionaries, the condition of the Saints during the past term, their journeyings, etc.; why Elders forsake their homes, in obedience to the laws of God, to redeem fallen man; two great powers, one striving to build up, the other working to destroy; restoration of the Gospel, ancient prophets spoke of it, to be revealed through an angel, being upon the earth in these last days with all the gifts, etc., that was enjoyed in the Gospel dispensations; impossible to enter into the rest of our Lord and not understand it; second coming of Christ, what will precede His coming; the destiny of the wicked; what people He will first visit; Laie Plantation, as a gathering place to prepare prior to going to Zion, the inducements afforded; fulfilment of the predictions of Jeremiah concerning the children of Israel; amusements, not right to encourage all kinds; Joseph Smith as a fulfiller of Bible and Book of Mormon prophecies; Brigham's right to succeed Joseph; singing, an indispensable exercise in the organizations; Church of God, to purify the nations of the earth. The Melchisedek and Aronic Priesthoods were thoroughly discussed in Priesthood meeting. The value of the former, what it consists of, that it is not a new thing, and that man cannot attain to the knowledge which will admit him to the presence of God without it, how it was conferred upon Joseph Smith, what the duties are of those who have received it upon these islands, and the mode of officiating in it—all were plainly set forth.

The Y. M. M. I. A. conference was called to order by James M. Horne. President Noall explained the value of this organization: To enable its members to obtain a knowledge of God's work, to prepare them to relea-

Talk on Sep 7th

1892 (Oct. 6)

ceive the Gospel, to become familiar with the things pertaining to this earth, to make the ignorant wise, to be able to contend against sin and to discourage that which is degrading. Kekuewa Nakuaau interested the members for a short time with the Book of Mormon chart, after which the delegates reported the condition of the different improvement meetings. Term report was read by Moke Nakuaau. The prepared programme being interspersed with songs, etc., made the conference a grand success. The general officers were sustained. The local officers for the ensuing term are: A. J. Davis, president; I. F. Fisher and Isaac H. Grace, counselors; Moke Nakuaau, secretary; Matthew Noall, treasurer.

At the Sabbath school conference John T. Giles presided. Charles Broad treated the "Prophecy of Joseph Smith the Prophet given in the year 1832," and Moke Nakuaana gave good instructions "Pertaining to Temples." The various officers reported as to their respective schools. There were a variety of exercises, all aiming to produce good morals. Term report was read by Moke Nakuaau, and the report of the treasurer was read by Mathew Noall. The general officers were supported. The local officers for following term are: John T. Giles, president; J. J. Johnson and Hyrum DeFries counselors; Moke Nakuaau, secretary; Matthew Noall, treasurer;

A general review of the Y. M. M. I. A. will be held in April, 1893, consisting of songs, etc. Each association will be entitled to enter and contest for the best solo, quartette and an essay on the life of Joseph who was sold into Egypt. Presents will be given to the best and next best.

A general review of the Sunday schools will also be held in April, 1893. Gifts will be awarded to those best prepared. All prizes will be according to the judgment of the committee on arrangemenes. The members of the two organizations seem to be quite zealous of the reviews.

RELIEF SOCIETY CONFERENCE. held on the 8th

The sisters marched two abreast from Laniihuli to the meeting house carrying banners bearing inscriptions appropriate for the society. A whole day was allotted them to exhibit. The principal subjects were: "The Life of Rebecca;" "Life of Sarah, the wife of Abraham;" "Life of Esther;" "Duties of Women;" "Value of the Relief Society;" "Training Children," and "Life of Eliza R. Snow." Libbie Noall was listened to with great interest because of her fluent speaking in the native tongue.

The general officers were sustained. Local officers for the coming term, Libbie Noall, president; with all the foreign sisters as her aids; Kekuewa Nakuaau, Kahuhu, Kaluaplaua and Niaulani, counselors; Kekuewa Nakuaau, secretary.

OFFICERS AND STATISTICS.

The names of the general authorities of the Church were presented and sustained.

Appointments—Matthew Noall was sustained as president of the Hawaiian mission, with all the foreign Elders as his counselors; C. D. Harding, Church recorder and clerk of conference; John Brown, bookkeeper and store keeper; J. J. Johnson, foreman of the Laie plantation; Joseph H. Thurber, assistant; C. D. Harding, school teacher; Helen Grace, assistant school teacher; Hyrum De Fries, president of the island of Kauai; John Smith, assistant; John T. Giles, president of the island of Oahu; H. E. Duffin and Kailiehu assistants; A. J. Davis, president of the branch of Honolulu; Irvin F. Fisher, president of the islands of Maui and Molokai; Isaac H. Grace, Nawahine and Kamaawe, assistants; J. B. Hawkes, president of the islands of Hawaii; R. H. Duffin, Henry Hottendorf, Noiai, Stephen Keeler and Keana, assistants.

Laie Branch—Matthew Noall, president; Jno. Brown and Jos. H. Thurber, counselors; C. D. Harding, clerk of branch; Moke Nakuaau, president of the Sunday school; L. B. Nainoa and Samuel Lua, counselors; S. N. Kanihonui, president Y. M. M. I. A.; M. K. Kou and Kahiona, counselors; Kapo, president of the Relief Society; Koi and Nawaoloa, counselors.

Statistical report for the term ending October 6th, 1892 — Foreign Elders and sisters, 24; holding the Priesthood, 915; male Saints 1264; female Saints, 1885; total officers, Saints and children blessed, 4173; new baptisms, 140; re-baptisms; 45; children blessed under eight years of age, 538; received in branches, 195; excommunicated, 6; deaths, 53.

Elders S. S. Hammond and James M. Horne were honorably released to return home to Zion.

Good instructions were imparted daily and the meetings were well attended from beginning to end. The brotherly feeling prevalent will make an everlasting impression upon the minds of us all. The conference news will be conveyed to the other islands by the one hundred and fifty strangers present and we sincerely trust it will result in the reviving of all who have entered into the fold of Christ in this land. The singing was excellent for which the efforts of our president deserve commendation. Laie, Honolulu and Maui choirs furnished the music.

It has been forty-two years since the Gospel was introduced upon these islands. Over over hundred and seventy Elders, acting as ambassadors of Christ from the above date, have labored to redeem this nation.

To the Saints in Zion: You are always remembered in our prayers and we humbly entreat of you not to forget us in your supplications.

C. D. HARDING, Clerk.

October 19, 1892.

(Des. News 45: 622)

Haw. Mss. Hist. Rec. B, 5

In connection with the conference report the following was written and published in the "Deseret News":

THE SANDWICH ISLANDS.

During the past six months your columns were earnestly perused. We consider it a great blessing that we can confess that the murders, suicides, distress and general trouble among all nations are only fulfilling the predictions of our beloved Prophet.

ANOTHER term has rolled around, bringing with it consolation unto us all—some have cause to be cheerful because of their soon returning to Zion, others on account of their advancement in the native tongue. Among the foreign Elders and Sisters there has been an unusual spell of sickness, for unknown reasons; although at present good health is enjoyed and appreciated by all. The Hawaiians are full of disease. They are demoralizing themselves by encouraging elements which develop germs of depravations.

There has not been a superabundance of rain, but the season will compare favorably with years past.

For years our dwelling houses at Laie have been inadequate to accommodate all the [illegible]. Besides, the greater part of them were erected long enough ago to render them unsafe in a violent

storm. The travelling Elders at conference time were had to seek lodging among the native. On the evening of the 29th of August the corner stone of a new mission house was laid with suitable ceremonies. In the stone an artificial cavity was made sufficiently large to conceal a paper containing the names of the foreign missionaries; also a newspaper with a discourse delivered by President Wilford Woodruff at St. George, treating upon the Lamanites, the descendants of Father Lehi. According to the design the building will greatly beautify the surroundings at Laie, and afford commodious quarters for Elders engaged in both the temporal and spiritual part of the mission. The architectural work done by President Noah is very creditable. It is estimated that the structure will be completed by the first of January. It contains a dining room, kitchen, prayer room, six dwelling rooms, and seven bed rooms. The basement of a large tower facing the ocean will be set apart as a private council room. For twenty feet from the foundation the tower is octagonal form. The carpenter work is being done exclusively by the Elders and reduces the expenses of the edifice to the mere cost of the material.

(Des.News 45: 622)

During this conference the Elders all worked energetically on the new mission home. There were among the missionaries two carpenters, Bros. Noall and Grace. Bro. Duffin had worked at carpentering a little but the majority of the brethren were not familiar with the use of carpenter's tools, and some mistakes were made- but all did the best they could.

(Haw. Miss. Hist. Rec. B: 104)

1892.

Wednesday, Oct. 12. Elders Samuel S. Hammond and James Helen Horne sailed from Honolulu on board the ship "Australia", homeward bound. (Miss. Rec.132)

Elder Hammond was born in the Hawaiian Islands(on Maui), but was not able to learn the Hawaiian language.

Bro. Horne had acted as foreman on the Plantation and performed his part satisfactorily.

(Miss. Rec. B, 103)

Thursday, Oct. 27. At a council held at Laie, President Matthew Noall presiding, the following rules pertaining to the duties of Elders in the Hawaiian Mission were presented before the meeting and accepted:

1. Elders should be subject to the government of the head of a family with whom they stay. Yet, the Elders should correct errors that they may see in the family government of the natives and may preside at prayers and meals, if requested to do so.

2. They should leave it for the president (of the branch) to open the meeting of his branch with singing and prayer, but may take charge entirely, if requested so to do.

3. The foreign Elders have authority to remove any officer in any branch and refill such vacated offices as they deem wise, or to disorganize associations or branches, according to their judgment; nevertheless, when practicable, the general presidency of the different associations should be consulted before making radical changes.

4. A Saint should not be ordained to the priesthood except where necessity requires, and then only those who are worthy should be ordained, and their names should be presented before the branch to which they belong for approval. Native Elders should not perform this duty without permission from the president of the district.

5. Let the principal energies of the Elders be first directed toward benefiting and properly instructing the Saints and afterward to spreading the Gospel among those not of the fold.

6. When converts are living manuwahi, they should be required to marry before performing the ordinance of baptism. If, however, either

1892 (Cd.27)

or both have left an undivorced companion and have not the wherewith to get a divorce, and yet are living strictly with the one companion, only then they may be baptized.

7. In administering the ordinance of baptism, it is well to sing and pray before entering the water, Not for the purpose of dedicating the place, but to ask the assistance of the Lord on both officiator and convert in the performance of such an important ordinance.

8. The same prayer should be used in rebaptising as is given for the first baptism. The same rule should also be observed in reconformations.

9. In ordaining or blessing, avoid using the words, we lay our hands upon your head to ordain you, in place of, we lay our hands upon your head and do ordain you, etc.

10. While anointing the sick with oil, do not seal that anointing in the anointing prayer, but let the sealing be done afterwards.

11. In confirming a convert a member in the church, use the words, Receive ye the Holy Ghost (~~And~~ Ano, e loaa ia oe ka uhane hemolele).

12. All blessings, confirmations, anointings, ordinations, etc., should be done in the name of Jesus Christ and by virtue and authority of the Holy Priesthood vested in —— the one officiating (No ka oiaio o keia mau mea ke sela a ke hoopaa iho nei makou i keia mau mea maluna ou iloko o ka inoa o Jesu Kristo a ma o ka mana la o ka Oihana Kahuna Hemolele i loaa iau mai ona mai - amen).

13. It is well for those who pass around the sacrament to partake first themselves to ~~who~~ show their worthiness.

14. Adultery should be strongly spoken against. In case a member of the Church falls into this sin, he should be summoned before the teachers meeting, or, if there be no such quorum, before the branch meeting, where he should be requested by the foreign Elder to repent. If his repentance be sincere, he may be admitted back into fellowship by calling a vote of the assembled members and by rebaptism.

15. The number of times a native, who has not been to the temple, may have fallen into this sin and repented should not bar him from readmission into fellowhip, providing his repentance be sincere, yet, such a frequent breaking of covenants should be taken into consideration by the presiding Elder.

16. Foreign Elders only should try members for fellowship, or ex-

1892 (Oct. 27)

communicate members from the Church; and in this duty they should be very careful and not take action without personally seeing the members concerned.

17. The President of each district should keep a list of all the officers, members male and members female and children blessed in his district.

18. The President of a district has authority to send a native Elder home, if he falls into sin, and the case require prompt action. If not, it is better to consult with the President of the Mission.

19. The President of a district should keep a strict account of all moneys received and dispersed by himself and his traveling Elders. He should also keep a list of the names of the doners to different purposes, excepting mission fund; also a list of all baptisms, confirmations, blessings, ordinations, etc., attended to in his district.

20. At the closing conferences of a district the general and local authorities of the Church should be sustained.

(Hawaiian Mission His. Rec. Book B. 1892-1901.)
pages 26-29.

Friday, Nov. 18. Elder Brigham Smoot, returning from a mission to Tonga, arrived at Honolulu, to remain a short time on a visit t the Hawaiian Islands. (Hon. Rec. 133)

1892 [illegible] Mission.

Sunday, December 11. The wife of Elder Albert J. Davis gave birth to a daughter at Laie; the baby was afterwards named Liliu in honor of Queen Liliuokalani. (Davis p. [illegible])

31 December, 1892.

HAWAIIAN MISSION.

Fourteen Elders from Zion and seven Missionary sisters.

Matthew Noall, president.

Hawaii: Joseph B. Vankes, president.

Kauai: Myrum De Friis, president

Maui, Molokai and Lanai: Irwin P. Fisher

Oahu: John T. Giles, president.

" Plantation, John J. Johnson, superintendent.

Hawaiian Mission.

1892

Saturday, December 31. At the close of the year 1892, Elder Matthew Noall presided over the Hawaiian Mission assisted by the following Elders from Zion and missionary sisters: John L. Burt, Chas D. Harding, John T. Giles, Jos B. Hawkes, John J. Johnson, Irwin P. Fisher, Jos. H. Thurber, Albert J. Davis, Isaac H. Grace, Hyrum De Friis, Hezekiah E. Duffin, Richard H. Duffin and Henry W. Hottendorf; Sisters Emma J. Harding, Annie Thurber, Margaret Davis, Helen Grace, Elizabeth Noall, Mary E. Duffin and Katie McIntire Duffin.

1893

Monday, Jan. 2. ~~Born~~, Ermah Don Charles, son of Charles D. and Emma Jane Harding, was born at Laie.

(Miss. Rec.)

Wednesday, Jan. 4. Elder John D. Burt, of Brigham City, Utah, who had spent about five years on the islands as an exile and missionary, sailed from Honolulu on the steamship "Australia", homeward bound. He had spent most of his time at the Laie plantation working in the store and as bookkeeper.

(Hon. Rec. 133)

Wednesday, Jan. 11. Pres. Noall asked the privelege of putting in an Aeronoter and pump that thereby the acreage of Cane lands could increased as the amount of labor on the Laie Plantation is not sufficient to supply the residents with necessary labor. The plan was heartily, and in September the purchase was made and the frame and machine put up by Pres. Noall and brother Grace.

1893

Tuesday, Jan. 17. The whites in Honolulu took possession of the government buildings and declared Queen Liliuokalani dethroned. With the exception of one policeman, no one was hurt. This man was shot in the shoulder while attempting to stop a load of ammunition which was being taken to supply the whites at the time they were making ready to take the government. The marines, who were on board the U. S. war ship "Boston", came on shore with their guns and several cannons, and the island of Oahu was placed under martial law. The queen was not at all hostile, but said she would wait and see what foreign powers would do in the matter. The S. S. "Malulani" started for San-Francisco in the night of the 18th, or early in the morning of the 19th, to take the news and a delegation to America. The alleged cause of the trouble was the Queen's attempt to introduce a new constitution.

(Hon. Rec. 155)

Brothers Matthew Hoall, Grace, and Hezekiah E. Duffin spent the first part of the term in working on the new Mission House at Lae. (Miss. Rec.)

Tuesday, Jan. 31. In January Pres. Matthew Noall and wife took upon themselves the additional responsibilities of book keeping and store-keeping. The system of book keeping employed on the plantation ~~is~~ was very imperfect.

Elders Noall, Grace and Duffin spent a part of their time early in the year working on the plantation.

(Miss. Rec.)

1893

Friday, Feb. 10. John D. Burt, Elizabeth S. Burt (wife of John D. Burt) and three children (Wm. Wallace, Matilda and Jane) arrived in Honolulu per steamer "Mariposa".

During this month Pres. Noall made a missionary trip to Maui. Irvin F. Fisher, president of the Maui ~~that~~ Conference, was assisted by I. H. Grace. Many of the saints there were leaving the Church, a religious revival among the Calvinists being the main cause. During an absence of..... days on Maui..... meetings were held in the branches of Wailuku, Waikapu, Waihee, Pulehu, Kamaole and Kaouioio.

At Peahi, where a negro had been made President he, the negro, was informed of his inability to hold the Priesthood and was consequently

removed as president of the branch, and some one else was appointed to the office. At Pulehu one..... had preached false doctrine, and had drawn a number of believers after him. He was excommunicated, after which he tried to establish a church of his own, but failed in the attempt.

At Keoneoio branch the president (Kapouo) had permitted in his meetings a union of the Calvinists and the "Mormon" worship, and had ceased holding sacrament meetings. A set of rules was given him to observe.

(Miss. Rec.)
(Haw Mission. Hist. Rec. B: 104)

Hawaiian Mission.

1893

Thursday, March 2. Sister Annie C. Thurber, wife of Elder ~~Dora, [illegible], son of~~ Joseph H. ~~and Annie C. Thurber~~, gave birth to a boy who was, subsequently named Matthew Vernon.

(Miss. Rec.)

1893

Thursday, March 9, The table present suggested and arranged for last conference was now finished. It consisted of one table, 3½ feet square and inlaid with native woods, according to the design of Pres. Noall. It was a most elegant piece of furniture, made by ..... a cabinet maker of Honolulu at the price of $185.00. There were also two ground "Kahilis" which were made mostly by the Relief Society saints of Honolulu, but assisted by other sisters of the several Relief Societies of Oahu, costing in cash about $50.00. They were mounted on two beautiful stands made by the same cabinet maker as was the table at a cost of $80.00 . There were also 160 fans made from bamboo by the sisters of the Laie Relief Societies. The whole cost with freight and duty excluding the labors of the sisters on the "Kahilis" and fans was about $525.00.

The presents were shipped on this date on the steamer "Alameda" . The table was inlaid with native woods, according to the design of Pres. Noall. They were received by the First Presidency in Zion with thanks as expressed in the following extract from their letter received in May 1893: "The labors and anxieties of completing and dedicating the House of the Lord are the causes why we have not sooner acknowledged the safe arrival of the "Kahilis" Table, and Fans, so generously donated by the Hawaiian saints to this sacred edifice. Assure them with our "Aloha nui" of our appreciation of their gift and that we consider the articles very elegant and beautiful, and tell them that all the articles have appropriate places within the Temple where they have been seen and ~~and~~ admired by tens of thousands of saints, who have attended the dedicatory services."

Haw. (Miss. Rec. Vol 10b)

1893

Friday, March 31. The Financial Report was held back until April to get the account of sugar. The seasons of the past year have been favorable for the growth of cane. There was considerable rain fall and all was green and nice. The sugar harvest occurred in April. Pres. Noall entered into agreement with the Kahuku ~~Plt. Co.~~ Plantation Company to cut our cane, transport it to their mill and manufacture it into sugar of two grades. They to retain one half of the sugar produced; the remaining half to be put in sacks furnished by Laie, and the sugar to be delivered at the Laie wharf. There were 111 acres harvested which produced 450

1893 tons of sugar, one half, of which belongs to the Laie ~~Plt.~~ Plantation, which was estimated at $60.00 per ton, the total amounting to $13500.00

This sugar was shipped to San Francisco and netted us $73.20 per ton.

There is at present in growing cane 170½ acres.

Deposit at J. T. Waterhouse - - - - - - - - - - - - - -	$10,239.38
Cash -	332.70
Mdse. on hand -	972.41
Outstanding Store accounts - - - - - - - - - - - - - - -	1,970.00
Outstanding rents, &c., due - - - - - - - - - - - - - - -	2.036.10

The herd of Laie cattle is being improved by the purchase of two thoroughbred and one half blood Poled Angus and one Holstein Bull, which were purchased in..... from Paul Isenburg of Waialae, Oahu.

Through kindness of brother E. J. Wood, on returning from his mission, three bulls and two cows, Poled Angus breed were ordered in San-Francisco, prices and date of shipment having been fixed. President Noall went to Honolulu to meet the new cattle, but in place thereof there was a letter informing him that the price of the cattle had been raised. The importing scheme was thereupon abandoned and hence the purchase at Waialae.

Many of the cattle have the flux disease which it is said is contracted by the cattle drinking stagnant water; yet we have killed fluxed cattle that were seldom seen outside of the mountain forests.

No idea can be obtained from the books what profits or losses have been made. The books, as they stand, show the Debits and Credits of the Sundry Native Accounts, the Liabilities of the Plantation and a Mdse. account, but a complete account of resources is nowhere to be found on the books. Several grave mistakes occur in statements of financial gains. In April, 1891, an excessive gain of $13.292,42, over and above the actual gain, was reported to the First Presidency of the Church in 1892 an excessive gain of $1.914.45 was reported. Whether the gains of previous years have been reported or not we cannot tell, as there is no statement of resources and liabilities for many years preceeding April, 1890, from which the net gains could be ascertained. The error has been made in this wise, using Beef account as an illustration; To the credit of Loss and Gain account is placed the receipts for all beef sold during the year, while to the Debit of that account

1893

nothing is found representing the value of those beef at the commencement of the year; hence, the untrue gain showing on the gain side. The same has been true in regard to other accounts.

There were many erroneous valuations on the Plantation; these errors were laid before the Presidency, and in October, an answer came requesting Pres. Noall to make a new Inventory of the Plantation by actual count at a cash valuation, and to keep the books as he suggested to them.

The actual gain of the Laie Plantation for the year ending Mar. 31, 1893, was $15.270.63. The cost of living ar Laie, including eatables, table cloths, dishes, etc., etc., was for 9112 days board $1350.60 or 14½ cts. for each person one day.

The clothing and incidental expenses of the missionaries were $1156.85.

The total expense that the Hawaiian Mission has been to the Laie Plantation is $1903.85.

It should be here understood that all the expenses that tend to advance the interest of the Spiritual Mission go to that account "Mission Fund", while all expenses resulting directly or indirectly to the benefit of the Laie Plt. go to an account of the Plantation.

Yhw (Miss. Rec. B, 106)

1893

Saturday, April 1, The American flag was taken down from the government buildings at Honolulu at 11 A. M. and the Hawaiian flag restored to its place again, an act which caused great rejoicing among the natives. The American protectorate was withdrawn, leaving the provisional government to take care of itself.

(Hon. Rec.136)

Sunday, April 2, Prest. Noall attended the Honolulu branch conference, and, in the absence of the letter of approval of the Temple present, which came later, assured the saints that their labors had been acceptable and appreciated.

Glaw (Miss. Rec. 13

1893

Tuesday, April 4. A meeting was held at Laie, preparatory to holding the annual conference of the Mission, at which a general program for the several meetings to be held was agreed upon. President Matthew Noall presided and nearly all the American Elders and native missionaries were in attendance. (Haw Miss. Hist. Rec. B: 30)

Wednesday, April 5. On this day meetings were held in the forenoon, afternoon and evening, by the Sunday schools and Relief Societies combined.

Thursday, April 6. The general annual conference of the Hawaiian Mission was commenced at Laie. President Matthew Noall presiding. Of other American Elders the following were present: Albert J. Davis, John D. Burt, Henry Zekiah E. Duffin, Isaac Grace, Irwin F. Fisher, J B. Hawkes, J T. Giles. In the forenoon meeting Elders Albert J. Davis and John D. Burt were the principal speakers. The afternoon meeting was addressed by John Smith, Henry Zekiah E. Duffin, Henry W. Hottendorf, Isaac Grace. The speakers in the evening meeting were Irwin F. Fisher, John Brown, John B. Hawkes and President Matthew Noall. (Haw. Miss. Hist. Rec. B: 36)

Friday, April 7. The conference in Laie was continued. The forenoon meeting was addressed by a number of natives who presided over branches of the Church in the different islands. Some of these brethren bore strong and powerful testimonies to the truth of the Gospel. In the afternoon meeting the Laie Sunday School, the Waikapu and Laie Relief Societies furnished part of the exercises. Some of the natives from Honolulu gave musical selections, and the white children of Laie sang. Other exercises were also given. In the evening the Relief Societies and Sabbath schools of the mission held a special conference, Elder J T. Giles in charge. A number of the natives reported and Pres't. Noall and others of the white brethren gave timely instructions.

1893

Saturday, April 8. According to the program previously arranged, meetings were held in the forenoon and afternoon for the H M and an entertainment was given in the evening.

Sunday, April 9. The conference at Laie was continued and concluded. Three sessions were held at which the American Elders occupied most of the time, and a special meeting was held in the evening at which the English language was used. Among the speakers during the day were Elders John J. Johnson, Henry De Fries, Charles Broad, Joseph H. Thurber John T. Giles, Henry E. Duffin, Matthew Noall and several of the native brethren. The following appointments were made:

Jno. J. Johnson, President of Kona, Kau and Puna Dists. on the island of Hawaii, with M. K. Kou Asst.

Hyrum De Fries, President of the Hilo Dist. island of Hawaii, with Kalili ~~Asst~~ as his assistant.

J. B. Hawks, President of Hamakua Dist. and general director over Kohala, Hilo and Hamakua ~~Conference~~ districts, with Daniela Kikaha as his assistant.

Hyrum Duffin, President of the Kohala District, with John Smith ~~Asst~~ as his assistant.

A. J. Davis President of the Maui Conference and President of the Wailuku branch with Hezekiah E. Duffin, Sam Lua and Moses Nakuaau Assistants.

I. F. Fisher President of Honolulu branch with John Brown (John D. Burt) and Stephen Keeler as his Assistants.

John D. Burt, President of Oahu, with James Bush as Assistant.

John T. Giles, President of Kauai, with Henry W. Hottendorf and Makanui as his Asst.

John D. Burt Clerk of the Conference with Irvin F. Fisher as his Assistant.

Matthew Noall, President of Laie Branch with I. H. Grace and Jos. H. Thurber as Counselors.

Charles D. Harding, Teacher of the Laie School, with Nellie Grace as his Assistant.

~~Plantation.~~

Matthew Noall, Manager of the Laie plantation, with Isaac Grace ~~1st Assistant~~ as first, and Jas. H. Thurber as 2nd Assistant.

~~Libbie~~ Elizabeth D. Noall, Bookkeeper, and Director of Temporal duties.

Maggie Davis, Store keeper.

Jennie Harding, Annie Thurber, May Duffin, Kattie Hottendorf and Lizzie Brown, Aids in Domestic duties.

Albert J. Davis, Mission President of M.I.A. (with) Irvin F. Fisher as first and Isaac H. Grace as second counselor; Moke Nakuaau secretary, and Mathew Noall, treasurer.

1893 (April 9

Hawaiian Mission.

Elizabeth D. L. Noall, Mission President of Relief Society, with Jennie Harding, Maggie Davis, Annie Thurber, Nellie Grace, May Duffin Katie Hottendorf and Lizzie Brown as counselors; also Kekuewa, Kahuhu, Nisulani and Kaluapalaua as assistants; Ruth, Secretary; Matthew Noall, treasurer; Nellie Grace, Corresponding secretary.

The officers of the Laie Branch were sustained as follows: Matthew Noall, president; Isaac H. Grace and Joseph Thurber counselors; John D. Burt, clerk, with Kailuawa as his assistant, and Sam Kii, musical director.

Charles D. Harding, superintendent of the Laie Sunday school with Wainoa as first and Kaio as second assistant; Kaniho'ui, secretary, and Wainoa, treasurer.

Kanihonui, president of the M.I.A. with Kawahine as first and Kahiona as second assistant; Apua, secretary; Kaniholui Punku, assistant sec.

Papo, president of the Laie Relief Society with Kawaalolea as first and Kai as second assistant; Kaluaplana, secretary, and Kahuhu, ~~as~~ treasurer.

Elizabeth D. L. Noall president of the Primary Association with Maggie Davis and Lizzie Brown as counselors; Nellie Grace, musical director; Keone, secretary, Elena, assistant secretary; Katie Hottendorf, treasurer.

Elder Charles D. Harding and family were released to return to their homes in Zion at the close of the July term of school, providing his successor arrived.

Joseph Thurber and family were released to return home about the last of August, or after the cane crop of the season was planted.

After the afternoon meeting the band played "Aloha oe," the conference sang "Aloha i ke kaula". President Noall offered the benediction.

(Haw. Miss. Hist Rec. B: 42)

Sunday, April 9. The General Conference held at Laié was conclu

(Miss. Rec.)

Monday, April 10. President Matthew Noall asked to have two Elders sent ~~here~~ to the Mission each Conference and not to have them come in large companies, as heretofore, as to have nearly all new Elders in the field worked a detriment to the cause. He suggested that unless spiritual-minded women could be secured for Hawaiian Missionaries their presence here is more of a detriment than a benefit. No more sisters should be sent here than are actually needed in the labors they can perform. The spiritual-minded woman , who would actually apply herself and get the language, could do as much good as an Elder of equal application can.

These same suggestions had been made shortly after Pres. Noall's arrival in 1892 and were approved by the First Presidency who said they would work to this plan, but as yet it had not been complied with.

Haw. Miss. Rec. B, 109

1893

Wednesday, April 26. Sister May Duffin, who had been released on account of ill health, sailed from Honolulu, homeward bound. Her husband, Hyrum Duffin, had also been released to accompany her home, but he was to return again and finish his mission.

Haw. Miss. Rec. B, 109

1893

Thursday, May 4. Elder Melvin M. Harmon and wife (Alice), of St. George, Utah, arrived at Honolulu per steamship "Mariposa", as missionaries to the Hawaiian Islands.

(Hon. Rec. 138)

1893

Monday, May 29. A letter from the First Presidency to Pres. Matthew Noall written the day following the closing session of the dedicatory services of the Salt Lake City Temple, assured the saints that the Lord had accepted the house and the people of His Church and, as they had forgiven each other their tresspasses , the Lord had blotted out their iniquities from His book of remembrance. This gracious assurance of Divine mercy was not confined to the saints in Zion alone, but extended ~~for~~ to all members of the Church throughout the world who would this time endeavor to put away their sins and prove the genuinenes of their repentance by living nearer to the Lord than they ~~have~~ had done in the past.

This letter was translated and read to the natives and gave them much consolation.

(Haw. Miss. Rec B, 110)

Wednesday, May 31. In order to make it possible to cultivate more cane, Pres. Matthew Noall had about this time a reservoir built at the mouth of the Wailele Gulch, and ditches, flumes, etc., to carry the water to the new cane fields. A long fence was also ~~put~~ built around the new cane fields containing about 75 acres of new land, 60 acres of which were plowed and planted in cane, but which on account of the great drouth afterward proved a partial failure. (Haw. Miss. Hist. Rec B, 110)

Thursday, June 1. About this time Pres. Matthew Noall bought a surveyer's level for $15.00 (the real price of which was $25.00) and did considerable measuring of lands from time to time, in order to settle disputes in Kulana boundaries and also to aid in ditching.

Haw. Miss. Hist Rec B, 110

1893.

Monday, June 18. Sister Alice C. W. Harmon, wife of Elder Melvin M. Harmon, gave birth to a son at Laie. He was subsequently named Irvin Woodbury Harmon.

Haw. Mis. Mon. Rec. B

1893

Wednesday, June 21. Elder Charles D. Harding and wife (Jennie) and their two little children, and Sister Ann Thurber and her two little children, sailed from Honolulu on the ship "Australia", homeward bound, having been honorably released from their missions in Hawaii.

(Haw. Mss. Hist. Rec. B, 12)

Tuesday, June 27. Funeral services were held in Honolulu over the remains of Kaua Keola Leleo, one of the prominent native saints of that branch. Her own house was crowded to the utmoat capacity mostly by members of the Calvin Faith.

The services were conducted by Elder Irvin F. Fisher, president of the Honolulu branch. The funeral address was made by Pres. Matthew Noall and the dedicatory prayer at the grave by Elder John D. Burt. According to the request of the numerous and well -to-do friends the whole proceedings were conducted with considerable pomp.

(Haw. Miss. Rec. B, 111)

Thursday, July 13. Elder Walter Scholes, of Salt Lake City, Utah, arrived in Honolulu, per steamship "Australia" as a missionary to the Hawaiian Islands.

(Hon. Rec.)

Sunday, July 30. By request of Elder Irvin F. Fisher, president or the Honolulu branch, Pres. Noall went to Honolulu to assist in settling some difficulties that had arisen between some of the members of the branch there. He presided over the teachers meeting. Three were excommunicated for apostacy. Daniela Kekaba, a returned missionary from Maui, who had fallen into sin with a prominent sister of the branch, and who did not repent, ~~and~~ was also excommunicated. Three others who had committed adultery repented and were forgiven.

(Mem (Miss. Rec. B, 111)

1893

Monday, July 31. About this time Pres. Noall had printed at the "Star" office in Honolulu 4000 copies of a tract entitled "He Lau Kuhikuhi," ~~$12.00~~ amounting, and 1500 pictures with descriptive matters costing ~~$8.00~~.

(Hon. Rec.141)

The "He Lau Kuhikuhi" were intended for the use of the Elders. The pictures were photo-engravings of the Salt Lake City Temple and of the First Presidency, and were sent from Utah. The descriptive matter was a short account of the Temple and a few biographical notes of the members of the First Presidency. These were for free distribution among the more faithful saints. The "He Lau Kuhikuhi" was a four-page tract, explaining the first principles of the gospel. (Haw. Mis. Hist Rec. B, 111)

1893

Tuesday, August 1. Elder Walter Scholes, who had arrived in Honolulu to labor in the Hawaiian mission, was appointed by letter from Pres. Noall to labor in the Maui conference, his special duty being to study the native language. He sailed from Honolulu on the above date.

Elder Melvin M. Harmon also sailed for a short mission to Kauai during the vacation of the Laie school.

About this time Sister Noall had two severe attacks of nervous prostration caused by over anxiety and work; she is now recovering from the second attack. (Haw. Miss. Hist. Rec. 411)

1893

Friday, August 25. Elders Thomas Brimley of Salt Lake City, Utah, and William Henry Thompson of Castle Valley, Utah, arrived at Honolulu, per steamship "Monowai" as missionaries to the Hawaiian Islands.

(Hon. Rec.142)

1873

Monday, September 11. Having been requested by the First Presidency to send to Church headquarters $5000.00 on the above date, Pres. Noall sent them $10.000.00, which cost $100.00 exchange.

(Haw. Mss. Hist. Rec 83, 112)

1873

Wednesday, September 13. Elder Joseph H. Thurber sailed from Honolulu per steamer "Australia", homeward bound. His wife and two children had previously returned with brother Harding and family. Elder Thurber had labored as a blacksmith and teamster on the plantation, and did not acquire the native language. (Haw. Mon. Hist. Rec. B, 112)

The "Deseret News" notes Elder Thurber's return as follows:

RETURNED ELDERS.

Elder Joseph H. Thurber of Richfield, Sevier county, Utah, arrived in Salt Lake City last night, Sept. 22, on his way home from the Sandwich Islands, where he has labored as a missionary. He has been absent since March 2, 1861. Elder Thurber says he has enjoyed good health during his absence. The mission is prosperous and the Saints feel well. Lately the Josephites have started work on the islands and succeeded in gaining some converts.

(Des. News 47: 473)

Tuesday, Sept. 19. Pres. Noall went to Honolulu to superintend the completion and painting of the Meeting House there. Several of the missionary brethren and native Elders assisted in the labor. A new roof was put on the back part of the dwelling house underpinning put under the main posts of the Church Building, the lower assembly hall lined and the upper hall painted and carpeted. Sister Noall also went to Honolulu to prepare for the General Relief Society Conference which was to be held there in September. (Haw. Mon. Hist. Rec. B 112)

Conference which was to be held there in September.

(Miss. Rec.)

Sunday, Sept. 24. The new meeting house just completed at Kaaeaea, Oahu was dedicated by Pres. Noall. Elders Hawks, Johnson, Hottendorf and native Jno. Smith were present. The size of this building was 18x24 feet, and cost $180.00

(Haw. Miss. Rec. B, 112)

1893

Sunday, October 1. On this and the preceding day a ~~Saturday, September 30.~~ A conference of the Oahu Conference was held at Honolulu.

The "Deseret News" reported this conference as follows:

News 47:678

HAWAIIAN.

Heretofore it has been customary on these islands to encourage all the Saints who possibly could do so to gather from the various fields to headquarters, Laie, for the general conference held here each April and October. But during this term a different plan has been followed, and district conferences were held at the close of the term on all the large islands of the group, that the Saints might remain on their respective islands and attend conference. The two main reasons for this departure from the established rule were, first, that a much greater proportion of the Saints might have the privilege of attending the meetings; and second, that the least possible expense to the people be incurred during these stringent times. The natural result of this was a much lighter attendance at our general conference here at Laie.

Three district conferences were held on the large island of Hawaii:—one at Niulii for the Kohala and Hamakua districts, one at Kahuwa for the Hilo district; and one at Napalehu for the three districts of Kona, Kau and Puna. These were all well attended (there being about 500 at the Niulii "Hui"), and greatly enjoyed by the people; as also were those held on the other islands. The Maui conference was held at the Waikapu branch, the Kauai at Holoa, and the Oahu (which was the closing one before the general "Hui" at Laie) was held in Honolulu on Sept. 30th and Oct. 1st and 2nd.

The conference in Honolulu was favored this time by an unusually large attendance of the foreign Elders, eleven of whom, together with three sisters, were present. During this conference also, two evening sessions were held (on Saturday and Sunday evenings) at which reviews were given by the Sabbath schools and Young People's associations of the Laie and Honolulu branches. The programs prepared were replete with instructive Gospel lessons, were well arranged, and admirably rendered before an overflowing and appreciative house. These associations, together with the Honolulu branch choir (of over 30 voices) are deserving of worthy commendation for their untiring zeal and abili-

1893 (Oct. 1)

gence in the preparation of these exercises, and for the marked degree of improvement and success achieved thereby.

General conference of the relief societies of the Hawaiian mission was also held in Honolulu on the forenoon of Sept. 30th, with the general president and a goodly number of the leading officers of the society in attendance. The general officers sustained at this conference for the coming six months are as follows: Sister Libbie Noall, president, with all of the missionary sisters as her counselors, together with Kekuewa, Kanuhu, Kaluapalasa and Niaulani as aids, and Kekuewa Nakuaau as secretary with Ruth Keuhine as assistant, and Matthew Noall treasurer.

(Des. News 47:697)

Monday, October 2. On this date conferences of the Relief Societies, Sunday Schools and Mutual Improvement Association were held in Honolulu, each being well attended and especially interesting.

An account of these meetings was published in the "Deseret News" as follows:

The general conference of Sabbath schools and Young People's Associations of the islands was likewise held at Honolulu this time, convening on the afternoon of October 2nd, and was moderately well attended. The officers of these associations, sustained for the ensuing terms are: Elder H. E. Duffin as general president of Sunday schools, with Elders H. De Fries and M. M. Harmon as his counselors; Moses Nakuaau as secretary, Samuel Lua, assistant secretary; and M. Noall, treasurer. For the Young People's Association: Elder A. J. Davis was sustained as general president with Elders I. H. Grace and Thomas Brimley as his counselors; Moses Nakuaau as general secretary; Samuel Lua, assistant secretary; and M. Noall as treasurer.

1893 Tuesday Oct. 3. The "Deseret Evening News" of published the following article concerning the Sandwich Islands:

MORMONS IN MOLOKAI.

The Illustrated *Catholic Missions* for October contains an article with reference to the leper colony on the island of Molokai, one of the Hawaiian group. Dr. Leonard Freeman of Cincinnati had been on a visit to the island, spent two days in the colony, and in the course of a long account of his observations he is quoted as saying: "There are several other churches in the colony besides the Methodist, including a Catholic church and a Mormon church; but the Catholics seem to be doing most of the real work. The others take it out largely in talk."

The NEWS is not particularly informed as to whether there is a Mormon church on this island or not, but there are, no doubt, a few members belonging to the Church there. Elder Napela, now dead, who made a visit to Utah many years ago, before any of his countrymen, save perhaps a child or two, had been permitted to emigrate, voluntarily took up his residence there because his wife had become a victim to the disease and had had to be removed thither. There are perhaps others who have exhibited similar heroism, besides those who were compelled to go; hence there is probably truth in Dr. Freeman's remark that there is a Mormon church there.

But the point we wish to make is that while the Church on the island may not be doing much of "the real work," its record on the other islands is conspicuously absent of any of the rest in the matter of educating, training and civilizing the natives. For many years the Elders of this Church have labored with the Kanakas in the cane fields and the sugar mill, taking the lead and assisting in all the plantation labor, and teaching, not only by precept but by every-day example, habits of industry, sobriety and virtue. It is admitted generally that no other church has in this respect accomplished so much. It is hardly necessary to refer in this connection to the operations of the colony at Iosepa, in Tooele county, this Territory, and to the advancement in thrift and civilization the dusky colonists have there made—these matters having been repeatedly dwelt upon in this paper. We merely wished to emphasize the fact that while in the quotation above Dr. Freeman may have told nothing but the truth, there would have been no violation of fairness if he had told the whole truth.

(Des. News 47: 615)

Hawaiian Mission.

1893

Friday, Oct. 6. On this date the General Conference of the Hawaiian Mission convened at Laie.

The "Deseret News" published the following account of this Conference:

The general October conference of the Hawaiian mission convened at Laie on the 6th of October at 10 a.m. President Matthew Noall called the conference to order. There was a full attendance of the foreign and native missionaries from the beginning, but a light attendance of lay members during the first day's meetings. A number of native missionaries gave brief reports of their labors during the past term, the balance of the time being occupied by Elders Walter Scholes and Wm. H. Thompson.

The greater part of the afternoon session was also occupied by native missionaries in giving in brief reports of their labors. Elders H. De Fries and H. N. Hottendorf spoke briefly during the meeting, and Elder Noall presented before the conference the names of the general authorities of the Church which were unanimously sustained by the vote of the people.

(Haw. Miss Hist Rec. B, 52

1893

Sunday, April 9, cont'd.

The Hawaiian Conference of the Sandwich Islands convened on the 5th, 6th, 7th, 8th and 9th of April at Laie, Elder Matthew Noall presiding. On the stand were fourteen American Elders. The attendance was about as usual. One hundred and forty-five was the number that represented the branches outside of Laie.

The program of meetings was as follows: Wednesday forenoon, afternoon and evening for Sunday school and Y.M.M.I. Association conference; Thursday forenoon and afternoon general conference; Priesthood meeting in the evening; Friday forenoon, general conference; afternoon and evening contest meetings for the Sabbath schools and Y. M. M. I. Associations; Saturday forenoon and afternoon Relief Society conference, an entertainment in the evening; Sunday, general conferences.

April 6th was a special day and its importance was impressed upon the minds of those assembled. The Saints marched two abreast from Lanihuli to the meeting house, led by the Laie band. The meeting house had been previously decorated for the occasion. Facing the congregation were the photographs of the First Presidency. Just below was a large picture of President Brigham Young. On the right of this a picture of the Temple partially finished and on the left a view taken when the capstone was laid in 1892. Six banners bearing inscriptions appropriate for the day were placed in the most conspicuous parts of the hall. The subjects treated by the Elders were: What the earth was created for; nature of the fall; establishment of the Kingdom of God; temples, and the Book of Mormon. All these were plainly set forth. At noon a grand festival for the conference was given in the new house.

John T. Giles presided at the Sabbath school conference. The various officers reported their respective schools. Elder Giles announced that exhibitions would be held on the different islands during the latter part of the season. Elder Noall spoke upon the difference between the Sabbath schools here and those in Zion. The members there are mostly young, while here the majority are aged. He gave good counsel on the manner of conducting the exercises.

In the Sunday school contest, Maui was awarded first and Laie second prize. The prizes were two framed pictures of one of the temples.

The general officers were sustained. The local officers for the following term are: John T. Giles, president; J. J. Johnson and Hyrum De Fries, counselors; Moke Nakuaau, secretary; Mauhew Noall, treasurer.

The Y. M. M. I. A. conference was called to order by A. J. Davis, President, who spoke upon the duties of representatives; the authority of presidents; the general questions to be sent out to the several associations for the ensuing term; the length of meetings, etc.

In the contest meetings of the improvement associations, Maui was decided best and Laie next best. First prize, picture of First Presidency; second prize, picture of Salt Lake Temple.

The general officers were sustained. The local officers are as follows: A. J. Davis, President; I. F. Fisher and I H. Grace, counselors; Moke Nakuaau, secretary; Matthew Noall, treasurer.

At the Relief Society conference, the sisters met at Lanihuli and were led by the band to the meeting house. Libbie Noall presided. Eight American sisters and the delegates of the society did the preaching. General instructions were given as to the duties of those included in the membership of the society. This is the leading organization in the Hawaiian mission.

The general officers were sustained. Local officers for coming term: Libbie Noall, president, with all the American sisters as her aids; Kekuewa, Kahuhu, Kaiuaiua and Niaulani, counselors; Kekuewa Kakuaau, secretary.

A Primary association was organized in connection with the Relief society. The manner of conducting these meetings as adopted in Zion, will be deemed wise. Libbie Noall was chosen president, Maggie Davis and Lizzie Brown, counselors; Helen Grace, music director; Keoni, secretary; Kattie Hottendorf, treasurer.

At the general conference the names of the general authorities of the church were presented and sustained. Local authorities: Matthew Noall, president of the Hawaiian mission, with all American Elders as his counselors.

Ecclesiastical appointments: Jno. Jos. Johnson, president of the Kona, Kau and Puna conference, M. K. Kou assistant; Hyrum De Fries, president of the Hilo district, Kafili assistant; J. B. Hawks, president of the Hamakua district and general director for the Hilo, Hamakua and Kohala conference. Daniela Kikaha assistant; Hyrum Duffin, president of the Kohala district, John Smith assistant; A. J. Davis, president of Maui conference, also president of the Wailuku branch, H. E. Duffin, Moke Nakuaau and Sam Lua assistants; I. F. Fisher, president of Honolulu branch, Stephen Keeler assistant, John Brown also assistant periodically; John Brown, president of the Oahu conference, James Bilsh, assistant. John T. Giles, president of the Kauai conference and special laborer from Kapaia and Wahiaura; Henry Hottendorf and Makanui assistants. John Brown, clerk of conference; J. F. Fisher assistant.

Temporal appointments.—Matthew Noall manager of the Laie plantation, J. H. Grace and Jos. H. Thurber assistants; Libbie Noall bookkeeper; Maggie Davis storekeeper; C. D. Harding school teacher, Helen Grace assistant.

Laie Branch.—Matthew Noall president, J. H. Grace and Jos. H. Thurber counselors; John Brown branch clerk; Sam Kii music director; C. D. Harding president of Sunday school, Nainoe and Kaio counselors; Kanihonui president of Y.M. M. I. A., Nawahine and Kahina counselors; Kapo president of the Relief society, Nowaaloloa and Kai counselors.

Statistical report for term ending April 6th, 1893—American Elders and sisters, 22; total holding the Priesthood, 860; male Saints, 1598; female Saints, 2027; total officers, Saints and children blessed, 4588; new baptisms, 148; re-baptisms, 24; children blessed under eight years of age, 835; received in branches, 137; excommunicated, 21; deaths, 55.

On the fourth the missionary Elders and sisters held a special last day, that they might have a proper spirit to feed the Saints with suitable food for reflection. The spirit of affection, order and faith was the prevailing characteristic throughout the April meetings. Scores of testimonies were borne to the effect that the conference had not yet been paralleled on the islands. The answer to the supplications of the Elders made a lasting impression upon the minds of all present, regarding the goodness of God.

C. D. HARDING, Clerk.

(Deseret News.)

1893

Saturday, Oct. 7. The conference at Laie was continued.

The following account of this day's proceedings ~~conference~~ is copied from the "Deseret News":

October 7—A Primary Association (the first on the islands) was organized here at Laie at the beginning of this term; and this forenoon was devoted to the interests of that organization. The children and their parents began to assemble at the new mission house at 9:30 a. m.; and at 10 o'clock marched to the meeting house, where services were opened by the children singing the primary hymn, "Come, Children Come." Prayer was offered by one of their number, Adolph Hottendorf. "In our lovely Deseret" was sung by the children; the roll was called, and the minutes of the first Primary meeting held on these islands were read. A number of exercises were then rendered by the children in a very satisfactory manner before a large and highly interested audience.

The general officers at home and the local officers here of these associations were then presented and unanimously sustained, the local officers being as follows: Sister Libbie Noall, president, with all the missionary sisters as counselors and Miliana as assistant; John Kumulau as secretary and Kepa assistant secretary; Tillie Brown, treasurer, and Helen Grace, librarian.

The term report was read and approved; a few encouraging remarks were made by Elders Noall and Fisher; "We are the children of the Saints" was then sung; prayer was offered by one of the children—Hamana, and then closed the first Primary conference on these islands.

Sunday, October 8. The conference at Laie was continued.

The following is a report of this day's proceedings as published in the "Deseret News":

Sunday, October 8th.—Closing day. General conference convened at 10 a. m. After the usual opening exercises, two children were blessed. Five native Elders, together with Elder Brown, were the speakers of the forenoon.

At 2:30 p. m. the closing and most interesting session of conference was called to order by Elder Brown, and after the usual opening exercises the following speakers addressed the congregation: H. E. Duffin, I. H. Grace, Jno. T. Giles, J. J. Johnson, J. B. Hawks and I. F. Fisher. Elder Noall then read the financial and statistical reports for the term.

Elder Matthew Noall was sustained as president of the Church of Jesus Christ of Latter-day Saints in the Hawaiian Islands, with John Brown, Isaac H. Grace, A. J. Davis, Melvin Harmon, Walter Scholes, Thos. Brimley, Wm. Thompson, Libbie Noall, Maggie Davis, Helen Grace, Lizzie Brown and Alice Harmon as assistants and as missionaries of the Church of Jesus Christ of Latter-day Saints in the Hawaiian Islands. Melvin Harmon clerk of conference.

Lyman De Fries
H. Duffin

The ecclesiastical appointments for the coming term were then unanimously sustained as follows: Elder H. De Fries as president of the conference on the island of Hawaii, with Thos. Brimley and S. Kailimai as assistants in the districts of Hilo and Puna; Beni Paahao in Hamakua; A. Kihulu in Kohala; and James W. Bush in Kona and Kau.

Elder A. J. Davis as president of the Maui and Kauai conferences, with Elders W. H. Thompson and J. Kapai as assistants on West Maui; John Smith on East Maui; Lima on North Kauai, and Naliipah on South Kauai.

Elder H. E. Duffin as president of the Oahu conference, with Elder Walter Scholes; M. Nakuaa and Kalo as traveling assistants on Oahu. Elder Duffin was also appointed as president of the Honolulu branch, with Charles Broad as his counselor, and Peter Kalia as assistant missionary for Honolulu.

John Brown as president of the Laie branch, with Isaac H. Grace as first and Melvin Harmon as second counselor; Melvin Harmon, clerk; Samuel Luu, music director.

BRANCH APPOINTMENTS, ETC.

M. Harmon, president of Laie Sunday school, with L. B. Nainoa as first and Samuel Luu as second counselor.

Kanihonui, president of the M. I. association of Laie, with Hawahine as first and Kaniona as second counselor.

Kapo, president of the Relief society, with Nawaaloloa as first and Kai as second counselor.

EDUCATIONAL.

Melvin Harmon school teacher; with Helen Grace assistant.

HOME MISSIONARIES.

Kaleohano, Nohai, Kapela, Kanawai, Keohokui Harvey, Pele, and Kaine. Wahakeui and Kalo.

TEMPORAL APPOINTMENTS.

Matthew Noall, manager, Laie plantation; Isaac H. Grace, assistant; Libbie Noall, bookkeeper; Maggie Davis, storekeeper; Lizzie Brown and Alice Harmon, assistants in general duties.

RELEASES.

Irvin F. Fisher, John J. Johnson, John T. Giles, J. B. Hawks, Henry N. Hottendorf and Kattie Hottendorf.

President Noall closed the conference with words of commendation for the native missionaries who have been laboring during the past term, and exhorted the Saints to keep themselves unspotted from the world. Extended his "Aloha nui" to all the Saints, and offered the benediction, leaving his blessing upon the people, adjourning conference to meet here at Laie, on April 6th, 1894. Thus closed a very interesting and we trust profitable conference.

With the exception of the first day's meeting at Laie, our conferences on this island, here and in Honolulu, have been numerously attended, our places of worship not being of sufficient capacity to accommodate the people. A good feeling prevailed throughout; and it was indeed, and of a truth, a general time of refreshing from the Spirit of the Lord.

Regarding the spiritual status of the mission—as a whole—we feel that, notwithstanding we may have occasion to regret the defection of a few who have made shipwreck of their faith and gone overboard, we have every reason to be encouraged in the onward progress and general prosperity of the cause of Zion in this land. While other churches are rapidly going to decay, the Church of Christ is moving steadily on, increasing in practice and adding to its numbers almost daily.

JOHN BROWN, Clerk.

(Haw. Mis. Hist. Rec. 13 53)

The following appointments, omitted from the general report, were also sustained at this conference:

Elder [illegible] Duffin as general president of the Sunday schools on Hawaii nei with Elder De Vries as first and [illegible] Sermon as second counselor; Moki Nakuaau, secretary, and Samuel Lua, assistant secretary; Matthew Noall, treasurer.

Elder Albert J. Davis, general president of the M. I. Associations of Hawaii nei, with Isaac [illegible]. Grace as first and Thos. Brimley as second counselor; M[illegible] Nakuaau secretary, Sam'l Lua assist Sec. and Mathew Noall treasurer.

Libbie Noall gen. president of the Relief Society of the Hawaiian Islands with all the missionary sisters as counselors and Kekuewa, [illegible] Nakuaau, Kahuhu, Niaulani and Kaluapaloao as aids; Kekuewa Nakuaau as secretary with Ruth Kauhini as assistant; Mathew Noall, treasurer, and and Nellen Grace, corresponding Secretary. (Haw. Miss. Hist. Rec. B: 55

1893

Thursday, Oct. 19. Elders John T. Giles, Irvin F. Fisher, John J. Johnson and Jos. B.Hawks, who had been released at the late conference, to return to America sailed from Honolulu on board the steamer "Monowai", homeward bound.

(Ylaw, Miss Hist. Rec. B, 112) Ylaw (Hon. Rec. 149)

Elder Hottendorf did not go as his wife, who had made up her mind to remain on the Hawaiian Islands, had stopped his passports.

They had all been willing workers in the cause, though brother Johnson did not get much of the Hawaiian language. Pres. Noall went to Honolulu to see them off and attend to other church business.

Bro. Hottendorf was released to take his wife home, she being released from her missionary labors for exerting an influence detrimental to ~~to~~ the missionary cause, for setting an example before the natives unworthy of their imitation and for maintaining a feeling of disunion and division among the missionary brethren and sisters. Bro. Hottendorf was prohibited from going because his wife entered a plea of desertion against him. Pres. Noall offered them money with which to return to Utah, but they would not accept it.

Ylaw (Miss.Rec. B, 112

1893

Friday, Nov. 24. Elders John R. Jolley and Wm. H. Mendenhall, of Franklin, Idaho, and Geo. H. Fisher, of Oxford, Isaho, arrived at Honolulu per steamship "Monowai",as missionaries to the Sandwich Islands.

(Hon. Rec. 150)

During this month a pamphlet, prepared by sister Elizabeth D. Noall for the instruction of the Relief Society, was published. The title of the pamphlet was "Ho olelo ao." One thousand copies were printed costing $20.00.

(Hawaiian (Miss. Rec. B, 113)

1893

Sunday, Dec. 3. Geo. H. Fisher was appointed to labor on the island of Kauai, brother Jolley, in the Oahu and brother Mendenhall in the North Hawaiian Conferences.

(Haw. (Miss. Rec. B, 113)

Friday, Dec. 7. Pres. Noall suggested to the First Presidency the propriety of writing a brief history of the Church, including some of the most important revelations from the Doctrine and Covenants. Such a request has been made by the natives several times.

~~Elder Brigham Smoot in returning from Tongo, stopped off at Hawaii to visit here for about three weeks.~~

(Haw. (Miss. Rec. B, 114)

1893

Thursday, Dec. 14. Pres. Matthew Noall and family went to Honolulu. Sister Noall's health being in a critical condition, she decided to stay there for some time, and labor among the sisters of that branch as her health would permit. Pres. Noall also spent the greater part of the ensuing six monthe in Honolulu. The mission clerk writes: " Besides laboring in the branch and teaching the choir, Pres. Noall had a telephone put in the Honolulu Mission house, and kept all the books and accounts of the Plantation there. Thus he was enabled, with an occasional visit to Laie, to direct the business of the Laie Plantation from Honolulu. Bro. Noall also prepared a manuscript called "Buke Haawina no na Hui Opio me Kuka Sabati" which was given into the hands of a committee for publication. The printing, however, was very poorly done, as the workmen of the Printing Co. (the Holomua) had gone out on a strike, leaving new men to do the work. The proof was read by a native committee, appointed for that purpose, but they did not correct all the errors. When we received the work all printed it was a conglomerated mass of errors, but, as it had been proof read by our committee, we could do nothing. Pres. Noall, however, prevailed on the company for their own sake to reprint about one third of the book where the worst errors appeared, which they did, printing in all 1500 copies."

(Haw. Miss. Rec. 8B, 113)

31 December, 1893

HAWAIIAN MISSION

Fourteen Elders from Zion and six missionary sisters.

Matthew Noall, president.

Hawaii: Hyrum De Friis, president.

Kauai, Maui, Molokai and Lanai: Albert J. Davis, president.

Oahu: Hyrum E. Duffin, president

1883.

Sunday, December 31. At the close of the year 1883 Matthew Noall still presided over the Hawaiian Mission, assisted by the following Elders from Zion and missionary sisters: Albert J. Davis, Isaac H. Grace, Hyrum De Friis, Hezekiah E. Duffin, Henry H. Hottendorf John D. Burt, Melvin Harmon, Walter Scholes, Thos. Brimley, Wm. H. Thompson, Wm. Hendenhall, John R. Jolley and George H. Fisher, Margaret Davis, Helen Grace, Elizabeth Noall, Katie McIntire Duffin, Elizabeth Burt and Alice H. Harmon.

1894

Sunday, Feb. 18. Elders Henry Moss and Wilder [illegible], both of Bountiful, Utah, arrived at Honolulu per steamship [illegible] as missionaries to the Hawaiian Islands. (Hon. Rec., 151.) Both these Elders were appointed to remain at Laie plantation to study the language until the April confernece. Brother Moss was also appointed to teach the primary department of the Laie English School at Laie, after Sister Grace's departure and until the arrival of Sister Fisher. (Haw. Miss. Hist. Rec. B, 114)

Saturday, March 3. Elder Isaac H. Grace and family accompanied by Elder Hottendorf sailed from Honolulu per steamship Australia. Elder Grace and wife had been honorably released from their missions in Hawaii; he had labored as foreman on the plantation during the greater part of his missionary term and had proven himself an exceptionally wise counselor and efficient laborer. (Haw. Miss. Hist. Rec. B, 114)

Saturday, March 31. Following is the financial report of the Hawaiian Mission for the year ending March 31, 1894.

Cash Deposits with J. T. Waterhouse and cash on hand	$10,659.28
Mdse. on hand.....	1,131.00
Outstanding store accounts	1,456.45
Outstanding rents due	1,951.60
Total	$15,198.33

Cane was harvested during the year of 46 acres and the cost of cultivation per acre was $58.06, amounting to $2,670.96. The plantation share of sugar was 67¼ tons, at $64.80 per ton, amounting to $4,357.80. ~~357.80~~. Cane for seeding was worth $250.00 and the profit on 46 acres at $31.23 per acre amounted to $1,436.84.

The above mentioned cane was cut and manufactured into sugar by the Kahuku Plantation Company, the contract being the same as the previous year, with this exception that said company cut the Laie Plantation cane first before they cut their own and the brethren at Laie agreed to lay portable tracts for their own plantation cane in their own fields.

There still stood 58½ acres of ratoon cane belonging to the year's cut which was not harvested until July. The total cane under cultivation at this date (March 31st) included 58½ acres, as given above; [illegible] acres altogether.

Statistical Report of the Sandwich Is

Conferences	Presidents of Conferences	No. of Officers Members and Children										
		Apostles	Patriarchs	Seventies	High Priests	Elders	Priests	Teachers	Deacons	Members	Total Officers and Members	Children under 8 years
North Hawaii	Hyrum De Fries					91	25	39	43	661	869	202
South Hawaii	Hyrum De Fries					50	8	10	8	319	395	75
Maui, Molokai & Lanai	A. J. Davis					112	52	59	52	759	1034	247
Oahu	H. E. Duffin					145	49	32	22	972	1220	222
Kauai	A. J. Davis					46	21	15	14	604	700	141
Missionaries (4 Sisters				13	1						18	5
				13	1	444	165	155	139	3315	4236	895

There are 52 Sunday Schools, 22 Y. M. & A.

Lands Mission for the Three Months ending Dec. 31st 18.

Total of Souls	Families	Marriages	Births Males	Births Females	Children Blessed	Members Rec'd.	Members removed	Baptized new Members	Baptized Children	Excommunicated	Death Males	Death Females	Individuals Drawing Support
1071	350	4	4	7	6	9	4		3		1	4	
470	166	1					5	14	7			1	
1281	180		5	1	3			4		1			
1445	436	2	4	8	9	10	6	9	7	9	4	4	
844	190		1					11		3			
23	4												
5134	326	7	14	16	18	19	15	38	17	13	5	9	

27 Relief Societies and 1 Primary Associations on the Island

William Hoe

Pres. Sandwich Islands Mission

Statistical Report of the Com[illegible]

[illegible]	President	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] Branch Oahu	John O. Bu[illegible]	1	1	4		0	47	8	3	1	59	89	147	236	[illegible]
[illegible]	E[illegible]	1		1			51	13	13	5	87	166	30[illegible]	474	[illegible]
[illegible] Conf.	Kezekiah E. Duff	10		2	1		36	13	7	9	65	109	155	264	[illegible]
[illegible]	Geo. O. Fisher	17		2			49	18	20	13	100	265	316	581	[illegible]
[illegible]	Thos. [illegible]	19		2			102	42	48	49	241	275	430	705	[illegible]
[illegible]	[illegible]	[illegible]		2			55	38	40	35	198	239	371	610	[illegible]
[illegible]	John R. [illegible]	11		1			56	7	11	10	78	154	196	350	[illegible]
	Total	81	1	14	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Hospital for the Insane Oct. 31 1877

Patients in Hospital	Patients admitted during year	Total Cases treated	Number discharged	Recovered: Married Males	do Females	Unmarried Males	do Females	Widowers Married	do	Children Married	do	Improved: Married Males	do Females	Unmarried Males	do Females	Children Males	do Females	Deaths: Married Males	do Females	Children
94	19	321	87	* 5	2	1	1	6	6	3	17	* 1	3	1	1	1	4	3	4	1
								1	12					13	6	13				
61	116	677	156	* 9	8	3	6	3	3	3	11	* 5	1	6	5	3	9	7	5	1
									27	25				13						
19	68	397	184	* 3	3	—	—	1	—	—	12	* —	—	12	10	6	6	7	2	1
										13				12	3					
41	102	783	246	* 16	17	3	5	6	6	6	13	* 1	—	18	30	10	8	6	2	
														16	11	41				
116	213	1161	425	* 14	15	6	8	12	12	11	18	* 2	1	11	9	5	12	18	11	5
														66	50	28				
5	187	997	253	* 13	9	9	9	11	11	11	34	* 1	—	24	24	12	13	12	8	
														37	35	20				
8	89	317	125	* 3	6	1	—	6	6	4	10	* —	1	13	13	11	4	5	2	
								2	23	13										
13	931	4589	1173	61	60	25	34	71	111	91	117	13	11	271	187	130	56	44	34	

* Number of patients at the Hospital Oct. 31 1873 — * Number discharged during year 1874

Hawaiian Mission.

1894 (March 31)

At this time there were 51 horses, 7 mules and 961 head of cattle belonging to the Laie Plantation.

Resourses of the Plantation last year		$118,466.89
Reductions made on property valued too high		18,099.35
Actual resources in 1893		$100,367.54
Total gain	$7,272.38	
Expenses of spiritual Mission	2,046.47	
	$5,225.91	
Net Gain		5,225.91
Net Resourses or value of property		$105,593.45

The Laie Boarding House department furnished 8,076 days' board during the year at the cost of $1,307.34, including house supplies, such as soap, dishes, bedding, etc. Expense per capata per day, 16 cents.

The Laie store business for one year amounted to $10,547.86. The sales during the year amounted to $8,874.19 at the inventory price, of which 1,718.34 were sold to boarding house, Elders, and other accounts, without profit. The balance sold for profit amounted to $7,155.85. The net profit obtained, after all expenses and licenses were paid, amounted to $1,541.67 or 21½ per cent on the cost. Clothing or incidental expenses of the Missionaries for one year represented a sum of $2,451.15 part of which was charged to the Spritual Mission and part to the account of laborers for which it resulted in benefit. The cane planted on new ground at four months growth stood March 31, 1894, at an equal heighth with and looked much healthier than that on the old ground at 11 months stand, notwithstanding that the latter had had plenty of water. Pres. Noall felt assured from this experiment that the old low grounds where cane had been planted incessantly for over thirty years without any fertilizer had exhausted all its sugar ingredients, and further believed that to fertilize now would cost more than it was worth. (Haw. Miss. Hist. Rec. B, 115)

Thursday, April 5. The regular annual conference of the Hawaiian Mission convened at Laie. The meetings were devoted in the main to reports from the different Elders who had labored in the Missionary field during the past six months.

Elder Melvin M. Harmon, in commenting on this conference, writes:

HAWAIIAN MISSION CONFERENCE.

The annual conference of the Hawaiian Mission convened at Laie, April 5th, 1894, at 10 a.m., and continued on the 6th, 7th and 8th. Owing to sickness in President Noall's family, at Honolulu, we were deprived of his and sister Noall's presence, for which reason an extra day's meeting and Priesthood meeting were held in Honolulu, on March 31st and April 1st, when effectual instructions were given to the Saints and Priesthood. With these exceptions there was a full attendance of foreign and native missionaries, and a fair representation of Saints from this and adjacent islands, varying in distance from 100 to 250 miles. A good spirit prevailed throughout the entire conference, and the hearts of the Saints were made to rejoice through the words of encouragement delivered by the servants of God.

Something over 400 adults, and 100 children under eight years of age were in attendance all through the conference. Notwithstanding the long distances that many had to travel in order to have an opportunity to meet with the Saints and mingle their voices in thanksgiving and praise to God in a general conference, it seemed that their journey --on horseback, afoot, and various other ways of transportation--was performed with a degree of gaiety and pleasure seldom experienced by any other people under similar circumstances. Previous to the arrival of the Saints at headquarters from various districts, committees had been appointed to receive and entertain them. Eight beeves and a variety of other edibles were placed at the disposal of the committees for that purpose. By this means all our visitors were well provided for. Our meetings were all well attended by earnest listeners, desirous of gaining that spiritual food which was freely given by the foreign and local Elders who addressed the conference.

The work of the Lord is progressing favorably in this far-off country—known as the "Paradise of the Pacific," 139 souls having been brought into the fold of Christ through the ordinance of baptism during the past term. Future prospects are bright. Love, peace and union prevail in our midst.

Elder Brown closed the conference, expressing his regret for the enforced absence of President Noall and family; administered a few words of instruction and encouragement to the Saints, with a fervent desire that the Lord would still be with them, as He evidently had been during this conference; offering the benediction, and adjourning conference until the 6th day of October next.

MELVIN M. HARMON,
Clerk of Conference.

(Des. News 48:713)

President Matthew Noall was unable to attend this conference at Laie owing to the physical condition of his wife. However, he prepared a letter of instructions to the Missionary brothers and sisters which was read during the conference and approved by the Missionaries. Pres. Noall also prepared a set of rules and suggestions for the guidance of the Missionaries in their labors, so that uniformity of discipline and Church government might be observed, as non-uniformity of actions ~~had~~ in the past had created in the natives a lack of confidence in the Elders. Experience taught that those rules were not yet as perfect as they should be. Consequently, Pres. Noall prepared a new set of suggestions which, it was hoped, ~~it~~ would answer the purpose, and with the dictates of the Holy Spirit was the only true and infallable guide.

During the conference vacation preceeding the actual sessions of the conference, the Elders repainted the Laie Meeting house both inside and outside, Elder Albert J. Davis superintending the work. At the absence of Pres. Noall, Brother Walter Scholes superintended the taking of stock at the Laie Plantation.

At the conference the following appointments were made; Elder Hyrum De Vries was sustained as president of the North and South Hawaii and Maui conferences, with George M. Fisher, Wilder Tatch and Niapoole as his assistants in the North Hawaii Conference, Elder Henry Moss and Ben Paahao in South Hawaii, and William Mendenhall, John Jolly and James Bush in the Maui Conference. John D. Bart was appointed president of the Oahu Conference with Melvin M. Harmon and John Laie as his assistants.

(Haw. Miss. Hist. Rec. 3:1141)

1897

Friday, April 6. The Conference at Laie was continued. The following day's proceedings was published in the "Deseret News:"

Joint meetings of the Sunday schools and Mutual Improvement associations were held on the morning, afternoon and evening of the fifth and the evening of the sixth. Four Sunday schools and four Mutual Improvement associations rendered interesting and instructive lessons, interspersed with Gospel precepts, essays, songs and addresses, all of which were creditably rendered, the music being exceptionally good.

The general officers of these associations were unanimously sustained and the following local officers appointed: Elders H. E. Duffin, Hyrum De Fries and Melvin M. Harmon, Superintendents of the Sunday schools of the Hawaiian Islands; Elders Matthew Noall, Hyrum De Fries, Thomas Brimley, Presidents of the Mutual Improvement Associations. There were two days of general conference, Friday, April 6th, and Sunday, April 8th, Elder Brown presiding. The general authorities of the Church were presented on the 6th, and were unanimously sustained by the vote of the people. During both days' meetings good instructions were given by the Elders from Utah; and many of the local branches were represented by their respective officers.

(Hawn. Miss. Hist. Rec. B, 58.) (Des. News: 48:713.)

Saturday, April 7. The Conference at Laie was continued. An account of the day's exercises was published in the "Deseret News:"

April 7th was set apart for the Primary association and the Relief Society conferences. The Primary children, all dressed in uniform, assembled at Lanihuli—the mission house—at 9:30 a. m., where they formed into procession and marched to the meeting house, led by the Laie band. At 10 a. m., the meeting was called to order by Sister Maggie Davis. A carefully selected program was then rendered, mostly in the English language, consisting of songs, recitations, dialogues, and Gospel lessons. The manner in which the several parts were rendered by the children gave evidence of diligent training by the sisters. The general Primary officers were sustained, and the following local officers appointed for the ensuing term: Libbie Noall as president of the Primary association, Lizzie Brown, Alice Harmon and Miliama Kekuku, as counselors.

At 2 p. m. the Relief Society conference convened; Sister Maggie Davis presiding. After the opening exercises, short reports were made by more than twenty native sisters from this and adjacent islands. The missionary sisters made some very encouraging remarks. The general officers of the Relief Societies were then sustained, and the following local officers appointed for the ensuing term: For president, Libbie Noall, with Lizzie Brown and Alice Harmon counselors, and six native sisters as assistants.

(Des. News: 48:713.)
(Hawn. Miss. Hist. Rec. B, 59)

Sunday, April 8. The Conference at Laie was continued. Following is a report of the day's proceedings as published by the "Deseret News:"

Elder Mathew Noall was sustained as president of the Sandwich Islands Mission of the Church of Jesus Christ of Latter-day Saints, with John Brown, Hyrum De Fries, H. E. Duffin, Melvin M. Harman, Walter Scholes, Thomas Brimley, William H. Thompson, John R. Jolly, George H. Fisher, William H. Mendenhall, Henry Moss, Wilder Hatch, Libbie Noail, Lizzie Brown and Alice Harmon as assistants and traveling missionaries.

The ecclesiastical appointments for the coming term were then sustained as follows: Elder Hyrum De Fries, presiding Elder over the North and the South Hawaii and Maui conferences, with George H. Fisher and Wilder Hatch and Hiapoole as traveling Elders, in the North Hawaii conference, with Henry Moss and Ben Paahau as traveling Elders in the South Hawaii conference, and William Mendenhall, John Jolly and James Bush as traveling Elders in the Maui conference.

Elder John Brown presiding Elder, with Melvin M. Harmon and John Smith as traveling Elders in the Oahu conference.

Elder H. E. Duffin presiding Elder over the Kauai conference and the Honolulu branch, with Thomas Brimley and Nihipali, traveling Elders in the Kauai conference, and with William Thompson and Peter Mekia as assistants in the Honolulu branch. George H. Fisher was appointed clerk of the conference.

A committee of ten were appointed to outline a general course of study for the Sunday schools and Mutual Improvement associations of the Islands.

Charles Broad, Moses Nakuau and Kanihonui were appointed to travel in the interest of the Sunday schools and Mutual Improvement associations.

Temporal Appointments. — Mathew Noall was sustained as manager of the Laie plantation, Walter Scholes was appointed assistant; Melvin M. Harmon, book-keeper and school teacher, and Alice Harmon store-keeper.

Laie Branch.—John Brown, president of Laie branch, with Melvin M. Harmon and Walter Scholes as his counselors, Melvin M. Harmon, superintendent of the Sunday schools, with Nainoa and Samuel Lua assistants. Kainuawa, president of the Mutual Improvement association, with Nawahuni and Kaio as counselors. Kai president of the Relief Society, with Ruth and Kahaole as counselors. Four home missionaries were appointed to labor on the Island of Oahu.

Releases. — Albert J. Davis and family were honorably released; Elder Isaac Grace and family honorably released to return home some time prior to conference.

(Des. News: 48: 715.)

1894 (April 8)

J. Smith was appointed President of the Maui Conference and of the Honolulu Branch with Thomas Brinley and Pihipali, traveling Elders in the Maui Conference and William Thompson and Mahia as his assistants in the Honolulu Branch. John D. Burt was sustained as President of the Laie Branch with Melvin M. Harmon and Walter Scholes as his counselors, Matthew Noall as manager of the Laie Plantation with Walter Scholes as his assistant, Melvin M. Harmon as school teacher and bookkeeper and Alice Harman as storekeeper, Nellie Grace as assistant school teacher and Elizabeth D. Noall as director in domestic duties with Lizzie Brown as her assistant. (Miss. Red.)

Saturday, April 21. A baby boy was added to the Noall family, at Honolulu who was afterwards named George Baker Noall. Sister Noall had been a severe sufferer for some time past and the Elders ascribed the preservation of her life to a kind Providence. In this case the Lord had answered the supplications of the Elders and Saints in behalf of Sister Noall who was much beloved by all the missionaries ~~and~~ as well as local Saints. (Haw. Miss. Rec. B, 117)

Saturday, April 28. Elder Albert J. Davis and wife and two children sailed from Honolulu, homeward bound, having been honorably released from ~~his~~ their mission. Brother Davis had been an energetic and trust-worthy missionary and had spent all his time in the missionary field and acquired the Hawaiian language very well. His wife had also been an energetic worker in her temporal duties at her house and store at Laie. (Haw. Miss. Hist. Rec. B, 117)

About this time President Noall sent $5,000.00 to President Wilford Woodruff and also $511.40 temple offering and present, less ~~as~~ $111.40, which Pres. Noall kept for his own use. His brother William Noall paid an equal amount to the Presidency, thus saving the expense of exchange amounting to $36.00. (Miss. Rec. B, 117)

1894

Thursday, May 31. Sisters Edwin C. Dibble, of Layton, Davis Co. Utah, Charles [illegible], of Salt Lake City, Utah, Phoebe Scholes of Salt Lake City, Utah, and Laura Fisher and little daughter Henrietta of Oxford, Idaho, arrived at Honolulu, on the steamer "Honowai" as missionaries to the Hawaiian Islands. The two sisters came to join their husbands in the missionary field. Elder Dibble was appointed to labor in the South Hawaii Conference, Elder Reels in the Oahu Conference, Sister Fisher in the Primary department of the Day School at Laie and Sister Scholes in a domestic capacity at Laie. (Year Book Miss. Rec. B/118)

Thursday, May 31. About this time sister Elizabeth D. Noall prepared a few biographical sketches of the leading sisters of the Relief Society and procured illustrations for the same from Utah; 500 copies of these were published in May, 1894, at a cost of $23.25. (Year Book Miss. Rec. B, 118)

Thursday, June 14. Pres. Matthew Noal and family returned to Laie, after a long sojourn at Honolulu. (Year Book Miss. Rec. B, 118)

Thursday, July 5. The following letter was published in the "Deseret News:"

TWO REPUBLICS' BIRTHDAYS.

HONOLULU, Oahu,
Hawaiian Islands,
July 5, 1894.

Dear Sir:—If you will permit us space in your estimable paper, we, two of Israel's Elders, thinking perhaps that your readers would like to hear the news, which has been of an exciting character, caused by the declaring of a separate and independent government, called "The Republic of Hawaii," take the liberty of describing some of the principal events which transpired here yesterday, being witnesses to the same.

The direct causes leading up to this have been, as your readers have seen in the papers, the dethroning of Liliuokalani, ex-queen, and the establishing of the provisional government, which transpired January 17th, 1893, which form of government, if we have a correct understanding of the meaning of the term, is one that is formed temporarily with the view of establishing at some future period a better government than the one which existed prior to that time. Whether or not this present power is or will be much better than the power which has just been abolished is a matter of conjecture which time alone can prove. Seemingly the majority of the population are satisfied, although a good number express themselves in not the flattering terms toward the republic and its president, who has laboured in two much undeserved, the president holding the authority of chief magistrate "under", instead of being carried back by the voice of the people, as in all previous instances where republics have been found for the people, with the people and by the people, which has not been in this instance.

A peculiarity is that although they form a new and independent government they desire annexation to the United States, as was demonstrated at a mass meeting held by the P. G's. as they are known. A speaker by the name of P. C. Jones, at the close of his remarks said "We will sing to the tune of the chorus of Daisy Bell."

Sammy, Sammy, give us your promise, do,
We're half crazy to be annexed to you;
It will be a stylish marriage,
We can afford a carriage
And, We'll look sweet,
In letters so neat,
The reverse of U. S. A. (A s u.)

At the meeting above referred to, a resolution was read and adopted, adopting the constitution framed by the P. G's, and which was ratified yesterday, and is now the supreme law of this country.

July 4th, 1894, was a day the like of which has never been seen in Hawaii, and will be recorded in the annals of history as her greatest day. Business houses and residences throughout the city were covered with flags and decorations, the [illegible] and S. B. Dole, together with the dates July 4, 1776, and July 4, 1894, over each the respectively; the people were out in their best to participate in the celebration, and everything assumed a look of splendor and beauty seldom witnessed. A more glorious sun could not have risen over the republic of Hawaii than that of yesterday. At eight o'clock, from the vestibule of the executive building, the former queen's palace, the new Hawaiian flag of Washington's [illegible] was unfurled [illegible] and on the [illegible] Island [illegible] the [illegible] Chinese Pavilion [illegible] [illegible] gathered around [illegible] from the steps to the middle building, to see greeted with cheers and applause. He stood for a moment and then began to

1894 (July 6)

read the proclamation which changed the government of the islands from a temporary to a permanent one. When he had finished he was given three cheers; then J. W. Kalua, a native, read the proclamation in Hawaiian. Chief Justice Judd in his official robes then administered the oath of office to the President, which is as follows:

"I do solemnly swear that I will faithfully and to the best of my ability execute the office of President of the Republic of Hawaii; and will observe and support the Constitution and laws of the Republic; so help me God."

As the President finished speaking the Hawaiian band started to play the "Hawaiian Ponoi," the national tune, the guns of the battery boomed forth and six Hawaiian flags were unfurled on the executive building.

After these impressive ceremonies the crowd dispersed, some going to the boat races, while the majority went to Little Britain, a park about 1½ miles from the center of the city, where had been erected for the occasion a mammoth pavilion, where literary exercises were held, commemorating the 118th anniversary of the Declaration of Independence of the United States, besides the one great event of the day, the forming of the republic, by enthusiastic ceremonies. The pavilion had been gaily decorated with American flags, cocoanut and banana leaves, shields of 1776 and 1894 bearing the Stars and Stripes, and upon an elevated platform sat the speakers of the day, including President S. B. Dole, Minister of the Interior J. A. King, Minister of Finance S. M. Damon, Minister of Foreign Affairs F. M. Hatch, Hon. A. S. Willis, M. P., and E. E., U. S. A.; Captain H. C. Cochran, U. S. M. C., Philadelphia, and many of the staff officers and prominent men of this city. At one end of the pavilion a large booth stood, where ice water, lemonade, orangeade and soda water were dispensed free to any one.

Minister Willis was introduced as president of the day, and after a short speech of welcome to sympathizers of republican institutions, he introduced Prof. W. W. Lovejoy, of California, as chaplain, who offered the opening prayer. The national song, "The Battle Cry of Freedom," was sung by the entire congregation, accompanied by the Hawaiian band; after which the grandest of the world's documents, the Declaration of Independence, was read in fine style by Prof. Leo Cooper, elocutionist, followed by a song, "Over the River," by a male chorus, which was exceptionally nicely rendered.

The president then introduced Captain H. S. Cochran, of the U. S. ship Philadelphia, as orator of the day, who delivered a great speech, starting out by saying: "Would that I could say 'fellow citizens' but I see so many here who are not yet Americans that perhaps it were better to employ a new expression, 'fellow denizens.'" (This reference to possible annexation met with instant recognition.) He narrated a few of his personal experiences in different parts of the world, referred to the Brazilian revolution, spoke stirringly on the Declaration of Independence and closed his remarks by saying "Vive la Republic!"

Mr. Murray, president of the American League, then proposed three cheers for Captain Cochran, which were given with a will and followed by a "tiger."

Mr. Willis being about to step to the front, Captain Cochran arose and begged him to delay a moment, adding: "Fellow denizens [Laughter] if it is not altogether improper, let us give three cheers for the latest addition to family—the infant Republic."

The grandest song possible to sing—the song that will move anyone with a drop of American blood in his veins—was next sung by the audience. The strains of "America" rolled out upon the air and sent a thrill through those who heard it.

The band played a medley of American airs and the people left the building, which was cleared for dancing, to witness the fireworks and field sports, returning to the pavilion, where the Hawaiian brass and string band discoursed beautiful dance music, every one indulging until about 6 p.m.

In the evening at the executive building the fireworks were magnificent. The grounds were hung with Chinese lanterns, the building itself beautifully decorated; a long row of electric lanterns had been stretched from either side over the top of the three front flag poles, and each balcony had rows of lanterns. The chief feature of the decorations, however, was a large eight pointed star, in different colors, that was placed on the front of the building. In its center, in blue lights, were the figures "'94." The whole star was most brilliant.

The fireworks were, of course, the feature of the evening. The grounds, balconies and the streets outside were crowded with people watching the beautiful display. The display continued until late in the evening, when the people retired, all seeming glad that everything had passed off so peaceably, as some expected trouble from the royalists, who had boasted that the constitution should not be adopted. And thus ended the greatest day in Hawaiian history.

C. LELAND BOOKS,
WM. H. THOMPSON.

(Des. News 49:218)

1894. Hawaiian Mission.

Tuesday July 24. The "Deseret Evening News" of this date published the following:

HAWAIIAN COMMISSION.

A NEWS representative at the Knutsford Wednesday had the pleasure of meeting and conversing at length with a party of distinguished Hawaiian gentlemen en route to Washington as representatives of ex-Queen Liliuokalani. The personnel of the party is as follows: Samuel Parker, H. A. Widderman, John A. Cummins, Major W. T. Seward and W. T. Montserrat.

During the latter part of the day after their arrival from Ogden they were shown considerable of the city by Mr. H. C. Burnett, local agent of the Colorado Midland. Mr. Widderman, a pleasant and affable member of the party, paid a visit to the office of the First Presidency where he readily recognized President George Q. Cannon with whom he was acquainted on the islands in 1850. He also left his card and respects for Mr. F. A. Mitchell, formerly of Salt Lake but now of Logan, whom he knew as a Hawaiian missionary some years ago.

Mr. Widderman is a German by birth but forty-four of his sixty odd years have been spent on the Hawaiian islands where he has grown gray and wealthy as the proprietor of a big sugar plantation. Like his colleagues, he is a pronounced Royalist and true to the cause of the ex-while queen.

Together they are going to pay a visit to President Cleveland in her interests. They are of the opinion that he will be just and honorable in his dealings, they say, but in regard to the Senate they appear much less sanguine. Whether the commission will ask for a re-enthronement of her ladyship they were loth to state but allowed that inference to be drawn from their remarks.

As announced in the dispatches the provisional government of Hawaii is a thing of the past, and in its stead the Republic of Hawaii holds unlimited sway. But the change, they declare, is more imaginary than real as the individual and collective power is shown in the latter system as was exhibited in the former. The desire for annexation to the United States is as great with the authorities of the Republic as it was with the provisional government officials.

The work of drafting the new constitution was completed on the 3rd inst., and promulgated on the day following. The occasion was one of great rejoicing and demonstration on the part of President Dole and his followers.

Mr. C. Leland Rooks, a friend of the NEWS, in writing from that place of the event, forwards the official program of the day. It is a unique and neatly printed affair and bears the photograph of President Dole of the first page. The principal type is of the Stars and Stripes order and the American eagle is given prominent place. The literary part of the program consisted of the reading of the Declaration of Independence, orations thereon, and singing the Battle Cry of Freedom, America and other national songs. Following the literary, oratorical and musical renditions came boat races and field sports, which lasted throughout the day. On the morning of that day Sanford B. Dole, in the presence of his cabinet, surrounded by a vast concourse of people, delivered the proclamation of the new Republic in the following words:

I, Sanford B. Dole, president of the provisional government of the Hawaiian islands, by virtue of the charge given me by the executive and advisory councils of the provisional government and by act dated July 3, 1894, proclaim the republic of Hawaii as the sovereign authority over and throughout the Hawaiian islands from this time forth, and I declare the constitution framed and adopted by the constitutional convention of 1894 to be the constitution and supreme law of the republic of Hawaii, and by virtue of this constitution I now assume the office and authority of president thereof. Long live the republic.

The Royalists caused no disturbance whatever. A few nights previous, however, they held a mass meeting and adopted a resolution protesting against the formation of the Republic on the grounds that the President of the United States had not yet answered the petition of the queen asking restoration to her throne. Transcripts of this resolution were forwarded to all representatives of other governments with requests not to recognize the Republic. All of the representatives except that of England paid no attention to the request.

Probably the most interesting gentleman, in the party now on the way to the nation's capital is Mr. Parker and as fine a specimen of physical manhood as any country can boast of. He has been in Salt Lake several times before and notes, he says, remarkable changes in the city's growth. He was very pleasant and agreeable and talked freely on all subjects except the one bearing on the party's mission to Washington. They left for the east over the Rio Grande Western last night shortly before 11 o'clock, and expect to reach Washington Sunday night.

(Des. News 49: 217)

(Des. Eve. News of July 24, 1894, p. 1)

Saturday, Aug. 18. Elder Hyrum De Tries, who had labored diligently as a missionary in Hawaii, sailed from Honolulu, homeward bound, having been honorably released from his mission. He returned home with many honors from the natives and the good wishes of his co-laborers in the missionary field.

Hist. (Miss. Rec.) 13 177

1894

Monday, Sept. 3. President Matthew No Ka transferred the Post-Office business at Laie to Melvin T. Harmon. Pres. Noall explains as follows: "Owing to the overthrow of the Hawaiian Monarchy by the white population, the native people have naturally held ill feelings toward all white people, and while we have taken no part whatever in the politics of this country, yet we are classed as "Haoles" who to many of the natives are all alike. Prior to Conference we held a special fast-meeting for the purpose of creating confidence between the Natives and our Elders. The satisfactory results of our special efforts now begin to appear. The Government Post-master was requested to take the oath of allegiance to the Hawaiian Republic and Brother Harmon as Government School Teacher was requested to do likewise or lose his position. Under these circumstances it was considered wise for brother Harmon to take a special oath not to support the Queen which oath would not effect his American citizenship."

(Hawaiian Mission History Bk. B, 26)

Saturday, Sept. 29. The following communication was published in the "Deseret News";

THE HAWAIIAN ISLANDS.

The NEWS has been kindly permitted to make use of the following interesting communication:

LAIE, OAHU, H. I.,
September 29, 1894.

To the officers, members and attendants of the Oxford Sabbath school, Oxford, Idaho, U. S. A.

Beloved Friends and Companions:—Like unto the old adage, "better late than never," I take great pleasure in communicating a few words to you all through the medium of my pen, which I sincerely hope will find you one and all enjoying the great boon of good health, and also the benign influence of God's holy Spirit which brings true happiness to the soul of man.

Ten long months have come and numbered themselves with the past since I grasped the parting hand with you all, prior to my leaving friends, relatives and the dear old mountain home, to go abroad in the world, to a strange land and people as an ambassador of truth and salvation, to banish darkness with Christ's Gospel, and declare a message of glad tidings of good tidings to mankind. And though three thousand miles are stretched between us, I have not forgotten you, no, far from it, and how frequently and vividly do cherished memories of our past associations present themselves to my mind, giving me joy, not sorrow, for on my part the sentiments reflected on with satisfactory feelings of identity and brotherly love. In spirit and thought I am with you; but of course in reality I am separated for from you, which separation was caused by a divine call from Almighty God and responded with cheerfulness. Often all true servants have who wish to do their duty and serve Him, the Lord of all good. I regret not that I was chosen in this capacity, but rejoice exceedingly, for there is honor in helping a cause that is just. Certainly God's work is mighty and we could be engaged in no better.

I am truly thankful to be able to say that while I have thus labored, I have been and now am the happy recipient of many rich blessings; I never in my life felt better physically or spiritually, and much interested in my missionary labors amongst this branch of the house of Israel, have received kind treatment at their generous hands, and my desires are to be a useful instrument in the Almighty's hands in elevating them to a higher standard of purity and righteousness. But I realize that to do so will require strong faith, earnest prayer and diligent work on my part; for in this part of the vineyard we have to become acquainted with a different mode of living than that to which we are accustomed to in Zion, and also have quite a difficult language to learn. However, where there is a will there is a way, and I feel to trust in Him who doeth all things well, and be satisfied; for patience is the cure of all unpleasant things in the times of life.

It may perhaps be well for me to give a few points of a descriptive nature and I trust they may prove interesting to you. After leaving the city of San Francisco and sailing on a steamer in a [illegible] steady course over the placid waters of the Pacific Ocean for about seven days, covering a distance of about 2,100 miles, we came to a group of islands known as the Sandwich or Hawaiian Islands, stretching from latitude 19 deg. to 23 deg. and from longitude 155 deg. to 161 deg. West from Greenwich. Eight of the seven inhabited are the most of the whole eight are [illegible]. Their names are Hawaii, Maui, [illegible], Molokai, [illegible]

1894 (Sept. 29) Hawaiian Mission.

[illegible] Niihau and [illegible] islands and [illegible] miles. The population of the [illegible] since the export of Chinese ceased in 1893 [illegible]. In the year 1890 [illegible] the last census was taken [illegible] the last census was taken [illegible] year, showed a decrease of [illegible] years ago. The entire population today, foreigners included, is about 90,000, of which Chinese, Japanese and Portuguese form the principal part.

During the few months of my stay in this country my labors have been confined to the islands of Kauai, Hawaii and Oahu, the one I am now on; but speaking from a general standpoint it is indeed a lovely country, the climate is without a rival on earth. It is never hot and never cold. There is no summer and no winter, but perpetual spring. It is in the trade wind belt, insuring coolness and perfect ventilation. The country is mountainous and the soil volcanic, insuring perfect drainage. Cool breezes ever come from the sea, with just enough rainfall to keep the foliage always a beautiful green. Long, hot, dry weather with intolerable dust is unknown. The grass is always green and there is a refreshing sweetness in the air that is like our beautiful June mornings at home. This kind of weather, with flowers, fruits, birds and sunshine throughout the entire year, is what contributes largely to make Hawaii the paradise of the Pacific.

Among the numerous varieties of beautiful flowers which spread over the islands, are the lovely oleanders which grow to be large trees and fill the air with a delightful fragrance; the pretty red geranium which grows with but little cultivation and in some places I might say wild, similar to sagebrush in our country; the water-lily is also found in many places. The different species of roses bloom the year round giving the appearance of a pretty garden. The fruits grown here are bananas, pine-apples, cocoanuts, oranges, limes, lemons, the native mango and ohia, a sort of apple; the bread fruit is also found in abundance. The vegetation is prolific—the hill sides covered with a heavy growth of tropical woods, the bright and varied colors of whose foliage produce brilliant effects when seen against the dark and bold outline of the mountain ranges. The varieties of ferns are numerous, numbering about 125 or more, some growing very large. One beautiful feature of the country is, there are no ferocious beasts or wild animals unless we except a few dogs, hogs, goats and cattle which run wild in the mountain forests and furnish game for sportsmen. Of reptiles and insects there are few venomous ones. Centipedes, scorpions, ants, spiders and wasps are abundant, but their venom is modified by the climate. Mosquitoes and fleas are in many localities. There are no snakes in the group. Besides domestic poultry there are not many birds.

The principle products of the islands are rice and sugar. As one rides through the country, numerous little valleys will be seen dotted with rice patches furnishing a pretty view to the eye. This industry is carried on almost entirely by the Chinese. The fields of waving sugar cane likewise present an interesting picture. This industry is extensive and many large mills and well-regulated plantations are found on all the principal islands, about three-fifths of the capital being invested by Americans, the remainder principally by the English and Germans. Yet the Hawaiians, Chinese, Norwegians, Portuguese and Chilleas have some interest; the total capital is about $32,000,000. The labor is supplied by the contract system chiefly with Japanese and Chinese, some Portuguese also being employed and all at the very low price of about $8 to $13 and $15 per month. Respecting coffee, it is said that there is no more delicious coffee in the world than that grown in Kona, Hawaii. Although this industry is in its infancy, it promises to be one of an extensive and profitable nature. Tobacco grows very well on all the islands and is used by the native for their own use; but owing to a lack of knowledge in the proper mode of curing, it is not raised for export.

[illegible] the islands [illegible] to the city of Honolulu, the capital of the Hawaiian Islands, a thriving metropolis of about 30,000 inhabitants, [illegible] the commercial emporium of the Pacific Ocean, lies beyond, [illegible] and Cairo. The city is well supplied with good pure water, well lighted with electricity, has a number of miles of street railway and drives, good, broad cleanly-kept streets lined with beautiful homes surrounded with extensive grounds, which are ornamented with the greatest vegetation on earth. It is a land of palms and ferns; has fine stores and business houses in which first-class stock is kept, in all departments of trade; good churches, good society, and everything that is conducive to good health and recreation. It is the only city of importance on the islands and about four-fifths of the business is transacted there.

Leaving Honolulu and passing or going up Nuuanu avenue, on which are located the most fashionable residences and most beautiful gardens, past the Protestant cemeteries, which are indeed pretty, being nicely laid off with all kinds of lovely trees, shrubbery and grasses always looking fresh and green, and past the royal mausoleum—a neat, chapel-like building of gray granite, the windows of stained glass, where lie in state the kings of the last century, one comes to a point where can be obtained a splendid view of the city behind, embowered in trees, with an occasional spire or rounded cupola piercing the green foliage, while the stately government building, the royal palace, the Catholic cathedral and a few other buildings are most easily distinguished, and beyond all lies the shimmering expanse of the summer sea. Continuing the ascent by this road one arrives at the Nuuanu Pali (or precipice), a distance of six miles from the city, 1,200 feet elevation, while the mountains on either side tower to the hight of 3,000 feet and more.

Historically the Pali is interesting. It was here that Kalanikupouli, the principal chief of Oahu, made his last stand against Kamehameha I, the chief who conquered and then consolidated the government of all the islands during the concluding years of the last century. The decisive battle took place in May, 1795. The people of Oahu fought with great bravery but finally broke and fled. Numbers of them were driven over the precipice and dashed to pieces on the rocks below. Skulls and bones can still be found at the foot, relics of the unfortunate survivors who fell in defense of the independence of their island.

The Pali certainly affords a magnificent view unequaled for mildness and rich coloring. The road takes an abrupt turn to the right and plunges down the face of the cliff, winding zigzag along for the distance of about a mile before it reaches the plain below. In this mile's distance, I think, the decent is about 1,700 feet. Passing through the country below, which is dotted with cane fields, rice and kalo patches, and continuing on to the distance of thirty-two miles from Honolulu, one comes to the little village of Laie which is in the Laie plantation near the ocean with a pretty grassy shore having a population of about 300 natives, who have land for homes given them rent free and are furnished to some extent with labor from the plantation, the acreage of which in all is about 5,000 acres, about 800 of which is under cultivation, growing cane, rice, taro (or kalo) and vegetables. The uncultivated land is mostly mountainous and furnishes good pasturage on which at the present about 1,100 head of cattle are grazing. This place is headquarters for the Hawaiian mission of the Church of Jesus Christ of Latter-day Saints, which at the present is under the [illegible] and superintendency of Elder [illegible] Noall, of Salt Lake City.

The mission grounds, named Laulauli, consisting of three [illegible] buildings, church building, school house, [illegible] little [illegible] of cultivated land [illegible] all [illegible] constructed buildings [illegible] accommodate about 200 people. The new [illegible] building [illegible] Laie, [illegible] rooms [illegible]

1894 (Sept. 29)

Hawaiian Mission.

a comfortable home for the [illegible] family. At the present there are fourteen Elders, five sisters and nine children in the mission, now all together here at Laie for general conference and to enjoy a rest and visit for a few weeks before the Elders depart to the different islands for another term's labor, the time of which is generally about five months.

I returned from my term's labors to Laie here on Saturday, the 22nd inst., and indeed it seemed like coming home to me, for wife and baby were here to meet and greet me on return. We are in perfect health, truly happy and our labors in the advancement of the noble cause of truth are indeed a source of pleasure. Time is rapidly passing with us and we feel that it will not be very long until, through the goodness of God, we will be safely returned home and again enjoy your company and society.

Now, in conclusion, we, who were once teachers in your midst, feel to express a few words of encouragement and advice to you. Through the grace of our Lord Jesus Christ, the Gospel in its purity, with the Holy Priesthood, with all the keys, powers and authorities necessary for the salvation and exaltation of the human family, have been restored to the earth in these last days and the true Church is established in our midst never more to be thrown down. The Latter-day Saints are the recipients of these great blessings. Oh, how thankful we should be to our Heavenly Father, and how we should strive to serve Him, for His mercy in granting us these privileges; and furthermore we must not forget that through Him we live and are kept each day. God never has and never will neglect or forsake His obedient children, and if we will but prove true and faithful to the covenants we have made with Him, in glory we will triumph in the end. "Storms have raged; the night has sometimes been long and dark and the waves of sin and iniquity have dashed against the earthly shores as if total destruction were inevitable; but amid the storm and the tempest have heard the silver tones ringing from the lighthouse of Revelation, pealing forth the message of hope to the struggling children of the Almighty, that there is a haven where rest, peace and joy await them at last." Therefore let us be awake to each and every duty that is placed upon us, and press onward to the mark of eternal perfection, and prepare ourselves so that when the Savior shall again come to earth to rule, and when righteousness will reign supreme, it may be said of us, "Well done, good and faithful servants, enter into the kingdom of your Lord."

Children, be obedient to your parents and to those placed over you; respect old age; be kind and cheerful to each other; be thoughtful in your actions, for remember, "Each act that is not inspired by a desire for righteousness will bring its condemnation, while each kind and thoughtful expression, each loving and noble deed, will lay claim to blessings that cannot be refused." Be diligent in your studies, for education, you know, is a priceless jewel; be attentive to your Sabbath schools and Mutual Improvement meetings, that you may become acquainted with the principles of the Gospel, so that if any of you should be called on a mission to the nations of the earth, you will be ready and prepared at any moment to intelligently explain Christ's doctrine. Remember it is through our faith and good works that we receive blessings, and that at some future time we will each stand before the judgment seat of God to be rewarded for deeds done in the flesh while here upon the earth.

Kindly accept our best wishes and warmest love for you all. Invoking God's richest blessings upon you, with health, peace and happiness, we are sincerely your friends and co-laborers in the just cause of truth,

GEO. L. AND LAURA FISHER,
Box 410, Honolulu, Hawaiian Isles.

(Des. News 49: 674)

Sunday, Sept. 30. President Noall and wife attended conference in the Honolulu Branch.

(Haw. Miss. Rec. B, 118)

Thursday, Oct. 4. The regular Semi-annual Conference of the Hawaiian Mission convened at Laie. The following report of this day's proceedings was published in the "Deseret News": (Des. News: 49:658.)

HAWAIIAN MISSION CONFERENCE.

The semi-annual conference of the Hawaiian mission convened at Laie, Oahu, Thursday morning October 4th, and continued four days, with President Mathew Noall presiding, who, after the singing, delivered the opening prayer.

The weather was clear and lovely, the attendance throughout was fair, and the spirit exhibited was one of love between the Elders and the natives. The latter displayed a desire for knowledge and information which was imparted to them by the former, whose encouraging and instructive remarks created joy and gladness in every heart.

The first day was general conference which time was occupied by the rendering of reports of the native representatives of the various branches and the native missionaries, who described the condition of their several branches and the labors performed by them during the past term. These reports were interspersed with interesting remarks by the missionaries from Utah.

(Haw. Mis. Mis. Rec. B, 65)

Hawaiian Mission.

1894

Friday, Oct. 5. The Conference at Laie was continued. The following report was published in the "Deseret News":

On the morning of the second day, October 5th, a procession was formed at the Mission house, comprising the white and native members of the Female Relief Society, and marched in perfect order to the church building where the above named society held their conference, presided over by President Libbie Noall.

After the opening exercises, and the reading of the general financial report, the greater part of the time was occupied by the native sisters of this and adjacent islands, reporting the condition of the different associations; interspersed with the following songs which were rendered in a pleasing manner:

Duet by sisters Laura Fisher and Phoebe Scholes.

Native hymn by native sisters Kekuewa Nakuaau and company, and "Sweet Spirit hear my Prayer" by native Sisters Miliama Kekuku.

The remaining time was devoted to instructive and strengthening remarks by the native sisters, and sisters from Zion.

At the close of the meeting, Makanoe, one of the officers, read resolutions of regret, framed by the Relief Societies of Honolulu, Waikiki and Moanalua, respecting Sister Naulani, deceased, who was an officer of the society. The general officers were sustained, and the following officers for the Hawaiian Islands were appointed for the ensuing term: Libbie Noall President with Lizzie Brown, Alice Harmon, Laura Fisher and Phoebe Scholes as Counselors; Kekuewa Nakuaan and Kahulu as Native Counselors; Kaluapalaoa, Kapo, and Makanoe as aids, and Kekuewa Nakuaan and Ruth as secretaries.

The afternoon and evening services were devoted to joint meetings of the Sunday School and Mutual Improvement Associations, Elder H. E. Duffin presiding. The time was enjoyably spent by the rendition of nicely prepared Gospel lessons, songs, dialogues, manuscript readings etc., interspersed with reports of branch representatives and remarks of native and white Elders The general officers were unraimously sustained and the following were appointed officers for the Hawaiian Islands:

For the Sunday School: H. E. Duffin president, with E. C. Dibble and M. M. Harmon as counselors. For the M. I. A: Thomas Brimley, President with Wm. H. Mendenhall and Wm. H. Thompson as counselors.

(Des. News 49: 658)

Haw. Miss. Hist. Rec. B, 67

[illegible], Oct. 6. Conference at Laie was continued. The "Deseret News" reported the day's proceedings as follows:

On Saturday October 6th at a few minutes before the hour of ten in the morning the "Hui Kamalii" or Primary association, assembled in front of the Mission house, formed in line, and headed by the Laie drum corps, marched in military order, with banners and streamers floating in the air, each member adorned with a hand painted banner bearing the inscription "Hui Kamalii," to the church building where an excellent and appropriate program, consisting of speeches, dialogues, bible verses, songs and a few instrumental pieces by the Laie orchestra, was rendered under the direction of President Libbie Noall, aided by her assistants, following which, the general and local officers were sustained with these two exceptions—Sisters Laura Fisher and Phoebe Scholes, who were added to the list of officers.

At 2 p. m. a large crowd, numbering about two hundred, assembled at the new mission house, at Lanihuli, as per appointment, to dedicate the building to the Most High. The singing was furnished by the Honolulu and Laie choirs. President Mathew Noall then offered the dedicatory prayer in the Hawaiian language. He was followed by Elder John Brown who, by the assistance of President Noall as interpreter, expressed his feelings of thanks and gratitude to the Almighty for the many blessings of which we were the happy recipients.

Elders Duffin and Noall, and native Elder Moke Nakuaau expressed themselves in a similar manner. The services were brought to a close by the combined choirs of Honolulu and Laie singing the anthem "Soug of the Redeemed" which [illegible] had been translated into the Hawaiian tongue by President Noall, and which was exceptionally well rendered, demonstrating skillful preparation under the directorship of Elder Thompson.

Immediately after this assemblage was dismissed the doors of the fair were opened. The exhibits therein displayed showed great tact and untiring energies on the part of the sisters who had the arrangements in charge. It being the first one for some time, it was largely attended and thoroughly enjoyed by all.

In the evening at 7 o'clock all repaired to the church building, where an instrumental and vocal concert was given. Some of the noticable features of the program were:

Quintette "Two Little Girls in Blue," by the five little white girls viz.—Tilly and Jean Brown, Vera and Nonnie Noall and Henrietta Johnson, guitar accompaninent by Elder Rooks.

The sextette "Old Granger John" by Thomas Brimley, W. T. Hatch, E. C. Dibble, George H. Fisher, C. L. Rooks and H. E. Duffin.

A trio, mandolin, violin and guitar, composed of Elders Brimley Thompson and Rooks, discoursed some very sweet music several times during the entertainment.

There were also songs, recitations and speeches. The "Wordless" speech given by Elder Brimley was received with much enthusiasm and laughter by the natives.

The program was tastefully arranged and nicely rendered and the evening was one to be long remembered by all present.

(Des. News)

(Haw. Miss. Hist Rec. B:69)

On this day (Oct. 6.) Elder Peter Koalakaihonua called as missionary from the Hawaiian colony in Iosepa (Skull Valley), Utah, arrived at Honolulu per steamship "Australia" to labor as a missionary in Hawaii. He was the first Hawaiian who after gathering to Utah was sent back as a missionary to his native land. He was afterwards appointed to labor in the Oahu Conference together Elder Wilder T. Hatch.

(Haw. Miss. Rec. B, 75)

Sunday, Oct. 7. Conference was continued at Laie. The "Deseret News" reported the meetings as follows:

Early Sunday morning, October 7th there was a continuation of the Sunday school. The remainder of the day was devoted to general conference meetings again, in which statistical and financial reports were read. The general church authorities, and the local officers were sustained, as follows: Mathew Noall as president of the Sandwich Islands mission of the Church of Jesus Christ of Latter day Saints, with John Brown, H. E. Duffin, Melvin M. Harmon, Walter Scholes, Thomas Brimley, Wm. H. Thompson, George H. Fisher, Wm. H Mendenhall, John R. Jolly, Henry Moss, Wilder T. Hatch, C. L. Rooks, E. C. Dibble, Libbie Noall, Lizzie Brown, Alice Harmon, Phoebe Scholes and Laura Fisher as assistants.

The ecclesiasticalappointments for the ensuing six months were as follows:

G. H. Fisher, presiding Elder over the Hawaii conference, with Henry Moss as assistant.

Thomas Brimley, presiding Elder over the Maui, Molokai and Lanai conference, with C. L. Rooks and Noiai as assistants.

Wm. H. Mendenhall, presiding Elder over the North Hawaii conference with W. H. Thompson and Pete Kaio as assistants.

John R. Jolly, presiding Elder over the South Hawaii conference.

H. E. Duffin, presiding Elder over the Oahu conference, with W. T. Hatch as assistant.

E. C. Dibble, presiding Elder, with Kalawaia as assistant, over the Honolulu branch.

Charles Broad and Moses Nakuaau as traveling missionaries in behalf of the Sunday Schools and M. I. A.

George H. Fisher was sustained as Clerk of conference.

Temporal appointments:

Mathew Noall was sustained as manager of the Laie plantation, with Walter Scholes as assistant.

[illegible] M. Harmon, bookkeeper and [illegible] also as [illegible], store [illegible].

Laie branch:

John Brown, president with M. M. Harmon and [illegible] as his

1894 (Oct. 7) [illegible]

[illegible]

[illegible], superintendent of the Sunday [illegible] with Nalua and Samuel Lua as [illegible].

[illegible], president of the M. I. A. with [illegible] as counselors.

Kai, president of the Relief Society, with Ruth and [illegible] as counselors.

Releases:

Elder Hyrum De Fries was released during the summer and returned home per steamer Australia on August [illegible].

The Priesthood meeting held Sunday evening closed the conference. President Noall delivered the closing address, in which he advised the Saints to remember and attend to their spiritual and temporal duties. He reviewed the good work during the past term, extolled all who had been engaged therein, and closed by invoking the continuance of the Lord's choicest blessings upon all.

The attendance during the entire conference was fair considering the distance some had to travel, many coming 250 miles from the adjacent islands. The conference adjourned until April 6, 1895.

All present were attentive listeners, [illegible] partake of that spiritual nourishment, which they [illegible] who possess the Spirit of God [illegible] to impart.

The increase of souls into the fold has not been as great as during prior terms, owing, no doubt to the disturbed condition of the minds of the people caused by the changing of the form of government, which naturally drew the attention of the people materially from religious duties, they seemingly being more interested in their temporal than their spiritual welfare. However notwithstanding this, the work of the Lord is rapidly progressing in this fair land and the prospects of advancement for the ensuing term are good considering the limited knowledge of the language which the elders possess. Most of them are new in the field, but are making rapid progress, and in the near future, with the assistance of God, they will undoubtedly master the language.

GEORGE H. FISHER,
Clerk of Conference.

(Des. News)

Monday, Oct. 8. About this time a number of the natives refused to pay their taxes to the new Republic, but after a few arrests had been made they complied with the law. ([illegible] (Miss. Rec. 3, 76)

Thursday, Oct. 25. Elder George Birdno and wife (Ella C.) and baby daughter, of Thatcher, Arizona, arrived at Honolulu, per steamship "Monowai" as missionaries to the Hawaiian Islands. Brother Birdno was appointed to labor in the Laie Plantation as a [illegible] and sister Birdno [illegible] to assist in [illegible].

[illegible] (Miss. Rec. 3, 76

Wed. Dec. 17. Henry E. Griffin left Honolulu to make a missionary tour around the Island of Hawaii, in order to get the Church statistical report of that island, and to settle a difficulty at Honomakau.

(Miss. Rec.)

Saturday, Dec. 22. After prolonged negotiations, President Noall leased 100 acres of land (next inland from the Government road) to a number of Chinamen who had formed a company under the name of Kiwong Duck Wai for the cultivation of rice, and also took a mortgage to secure not to exceed $2000.00 in advance to be made by way of plowing their land and doing other team work for them. Brother Noall spent several days in surveying said land.

About this time President Noall and wife went to Honolulu to attend to Church and Plantation business. While there Brother Noall bought two Holstein bulls from the Woodlawn Dairy Co; also two cows and one calf of the same breed from a resident in Honolulu. One of the bulls (Jumbo) weighed about 1100 pounds. He and the calf were thoroughbred animals.

(Miss. Rec.)

Monday, December 31. At the close of the year 1894 Elder Matthew Noall still presided over the Hawaiian Mission. Associated with him were Elders Hezekiah H. Griffin, John D. Burt, Melvin Harmon, Walter Scholes, Thos. Bradley, Jas. H. Thompson, Jas. Mendenhall, John R. Jolley, Geo. H. Fisher, Henry Ross, Milder T. Hatch, Edwin G. Dibble, Chas. E. Rooks, Peter Kealakaihonia and George H. Birdno with Sisters Elizabeth Noall, Elizabeth Burt, Alice N. Harmon, Amanda Fisher, Theebe Scholes and Ella C. Birdno.

31 December, 1894.

HAWAIIAN MISSION.

Sixteen Elders from Zion and six missionary sisters.

Matthew Noall, president.

Hawaii (North) : Wm. Hendenhall, president

" (South) : John R. Jolley, president.

Kauai: Geo. H. Fisher, president.

Maui, Molokai and Lanai: Thos Brimley, president.

Oahu: Hezekiah E. Duffin, president.

" Plantation: Matthew Noall, president.

Hawaiian Mission

1897

Honolulu, Dec. 31, The Hawaiian Mission consisted of [illegible] 31 [illegible] branches, [illegible] The Hawaiian Mission was closed up by Elder Andrew Jenson, Feb. 15, 1895, and a new system of record keeping introduced; the following statistics are based on the reports of Dec. 31, 1894.

		Total	Church Members	Aaronic Priesthood	Gospel Doctrine	Primary	Sunday School
1	Laie Branch, Oahu	364	1	1	[illegible]	1	1
2	Honolulu Branch, Oahu	677	2	1	5	1	1
	Oahu Conference						
3	1 Kahana, Koolauloa	154	1	1	1	1	0
4	2 Kaalaea, Koolaupoko	35	1	0	0	0	0
5	3 Kaneohe do.	27	0	0	0	0	0
6	4 Kailua do.	32	0	0	0	0	0
7	5 Waimanalo do.	21	1	1	1	1	0
8	6 Kalaekao, Ewa. Waianae	23					
9	7 Helawa do.	17					
10	8 Waikelei do.	25					
11	9 Kamaihapai, Wailua	20	1	0	1	0	0
12	10 Waiolua do.	43	1	0	1	0	
		397	5	2	4	2	[illegible]
	Kauai Conference						
13	1 Kekaha, Kekahu 31, Niihau 8, Waimea	39					
14	2 Waimea-uka, Waimea	11					
15	3 Makaweli do.	73	1	1	1	1	
16	4 Makaweli-uka do.	16					
17	5 Hanapepe-uka, Waimea	36					
18	6 Wahiawa Koloa	49					
19	7 Koloa do.	87	1	1	1		
20	8 Hulaia, Lihue	47	1	1	1		
21	9 Lihue do.	113			1		
22	10 Kapaia do.	79	1	1			
23	11 Kealia, Kawaihau	73	1	1	1	1	
24	12 Papaa do.	14					
25	13 Kalihiwai, Hanalei	62					
26	14 Hanalei-uka do.	20					
27	15 Waioli do.	33					
28	16 Wainiha do.	15					
29	17 Haena do.	16					
		286	5	4	4	2	

1894 (Dec. 31)

Hawaiian Mission

Maui Conference

30	1	Waihee	56	1	1	1	1
31	2	Wailuku	132	1	1	1	1
32	3	Waikapu	85	1	1	1	1
33	4	Pulehu	149	1	1	1	1
34	5	Paia	19				
35	6	Peaho, or Halauololo	56	1	1	1	1
36	7	Pauwela	24				
37	8	Keanae	41				
38	9	Ulaino	29	1	1		
39	10	Hana	46	1			
40	11	Kipahulu	22				
41	12	Keoneoio	38	1	1		
42	13	Kamaole	58	1	1	1	
43	14	Lahaina	69	1	1	1	1
44	15	Kauaulo	54	1	1	1	1
45	16	Kalawao, Molakai	78	1	1	1	
46	17	Kalaupapa do.	149	1	1	1	1
47	18	Kainalu do.	54	1	1		
48	19	Palawai, Lanai	13				
			1164	14	13	10	8

North Hawaii Conference

49	1	Puakoa, North Kohala	22	1	1	o	1
50	2	Honomaka'u do.	83	1	1		
51	3	Halaula do.	53				
52	4	Halawa do.	27	1	1	1	1
53	5	Niulii do.	59	1	1	1	1
54	6	Honokane do.	48	1	1	1	1
55	7	Kanaihai, South Kohala	5				
56	8	Kalala do.	8				
57	9	Waimea do.	13			1	
58	10	Waimanu, Hamakua	56		1		1
59	11	Waipio do.	[illegible]	1	1	1	1
60	12	Honokaa do.	70	o	1	1	1
61	13	Paaukau do.	17				
62	14	Alenhila do.	31				
63	15	Lihalani, Hilo	26	1			
64	16	Waioka do.	[illegible]	1	1	1	1

1894 Dec 31

Hawaiian Mission

65	17	Wailea, Hilo	36	0	1			
66	18	Kahua do.	71	1	1	1	1	
67	19	Alcainai do.	95	1	1	1	1	
68	20	Hilo(or Puueo) do.	48	0	1	1	0	
69	21	Waiahea do.	35	0	1	1	0	
70	22	KeauKaha do.	31	1	1	0	0	
			997	11	15	11	10	

South Hawaii Conference

71	1	Koae, Puna	19					
72	2	Kalapana do	51	1	1			
73	3	Pahala, Kau	101	1	1	1	1	
74	4	Hinakukui do.	32					
75	5	Hoalchu do.	86	1	1	1	1	
76	6	Puueo do.	30					
77	7	Papa	58	1	0	1		
78	8	Opihale, South Kona	40	0	1	1	1	
79	9	Kaohe do.	46					
80	10	Keokea do.	26	1	1			
81	11	Kahaluu do.	28					
			517	5	5	4	3	
81	Branches.	Total in Mission	4899	43	42	40	27	2

1895

Tuesday, Jan. 1. About this time Irvin Harmon, the baby boy of Elder Melvin H. Harmon, was recovering from a severe and dangerous illness. The Elders at Laie administered to him very frequently night and day and Dr. Alverese was called in for assistance.

(Haw. Mis. Hist. Rec. 13, 76)

Thursday, Feb. 28. During the month of February and also during previous months H. W. Kohauoha, a native Elder who went to Utah with Brother King in 1891 and returned to Hawaii in April, 1894, as a Missionary, was very successful in his missionary labors in Hawaii through his explanations of conditions in Utah and counteracting the false impressions which had been created amongst some of the natives ~~through~~ by false reports; he was enabled to explain the principle of gathering and give a true account of the condition existing among the Hawaiian Saints who had gathered to Utah. The Hawaiian Government offered to furnish the means to return a number of natives from Utah to the Islands, but only a very few took advantage of this offer. (Haw. Mis. Hist. Rec. 13, 76)

Monday March 4. Henry E. Duffin, who had been honorably released from his mission in Hawaii, sailed from Honolulu per steamer "Mariposa", homeward bound.

1895

Hawaiian Mission.

Saturday, March 16. Katie Hottendorf who came to the Islands as a missionary but misconducted herself and was therefore released to return home, but refused to go, gave vent to expressions of hatred toward President Matthew Noall by having him arrested for inference with the mail; but on the above date the case was tried at Honolulu and Brother Noall was vindicated and acquitted.

(Haw. Mis. Hist. Rec. B, 76)

Sunday, March 31. The following is a statement of the financial condition of the Hawaiian Mission at the close of the year ending March 31, 1895:

Cash deposits with J. T. Waterhouse	$5,664.89
Sugar on the Market	2,500.00
Merchandise Inventory	1,085.00
Outstanding Store and rent accounts	2,532.89
Bills Receivable (mostly on interest)	1,475.88
Total.	$13,258.66

In their contract with the Kahuku Plantation Company this year to grind the Laie sugar cane, said Company refused to include the cutting of the cane, yet retained one half of the sugar for their labor. The brethren at Laie was entirely at their mercy and could do no better.

There was harvested this year on the Laie plantation 42½ acres which produced for said ~~the Laie~~ plantation 44½ of sugar, which at $60.00 net per ton amounted to $2,655.00. It cost the plantation $3,100.00 to produce this sugar, including seed, planting, cultivation, etc.; hence the business represented a loss of $555.00.

In July, 1895, 58½ acres of cane were harvested under the contract with the Kahuku Co. of 1893. The cost of cultivation was $949.06. There was produced about 115½ tons of sugar; one half was the Laie Plantation share. This sold at the rate of $64.80 a ton, amounting to $3,770.06. The gain on 58½ acres @ $48.22 per acre amounted to $2,821.00.

About 40 acres of sugar cane died for want of water and on a 50 acre patch of plant cane there was, on March 31, 1895, there was only about 25 acres growing. All of the Laie cane suffered severely for the want of water. During the whole of the rainy season [illegible]

1895 (March 31) Hawaiian Mission.

from the drought of the previous summer until March 31, 1895, there was only two rains at Laie, one of which occurred in November, 1894, and amounted to an extensive flood ~~doing~~ which did several hundred dollars worth of damage.

The Resourses on March 31, 1894, were	$105,593.45
Less amount sent to President Woodruff	22,126.00
Net worth	$83,467.45
Profit to Mar. 31, 1895	4,160.49
	$87,627.94
Donated for support of Spiritual Mission	1,577.81
Net Resourses	$86,050.13

The Laie Boarding Department furnished 8,484 days' board for $1,084.00, including house supplies and eatables or at a rate of 12½ cents per day per capita.

The natives had for many years suffered from unjust charges for horse tresspass on the Kahuku land, and it also appeared to the brethren of the Laie Plantation that they were loosing calves on the Kahuku side. Consequently, President Noall built a fence between Laie and Kahuku, the Kahuku people paying ~~for~~ one half of the expense. This fence was three miles long and cost 57 cents per rod, all finished. In order to make stock raising in Laie more profitable, Pres. Noall made a paddock Makai (seaward) fence, one mile long, and also ran a division fence through the center of the Laie mountain lands and then sold the poor ill-shaped culls from the Laie herd, receiving $10.00 a head.

The financial report showed a loss of $2,000.00 on the Laie cane cultivating industry for the year just ended, the cost being excessive drought. About 40 acres of cane was entirely lost.

(Haw. Miss. Hist Rec. 83, 90, 118)

1895

[illegible]

Sunday, March 31.

Following is a report of financial advancement of the Laie plantation to this date:

March, 1891. As per Inventory	$110,[illegible]11.97
Less excessive valuation in machinery and other improvements gone to decay, or otherwise depreciated- as per order of First Presidency.	19,964.[illegible]
Net worth	90,347.62.

1864

Cost of plantation	14,000.00
Increase in valuation in 27 years	76,347.62
Average increase per annum	2,827.69

1895

Net worth as per Inventory	116,220.13
" " " " " 1891	90,347.62
Increase during four years	25,872.51
Average increase per annum	6,468.12
Net worth, 1895	86,094.13
Sent to First Presidency	30,126.00
	116,220.13

Segregation of increase. From 1891- 1895.

For year ending March 1892	2,749.29
" " " " 1893	15,270.63
" " " " 1894	5,225.91
" " " " 1895	2,626.68
	25,872.51.

G.H.FISHER,

Clerk of Mission.

(Haw. Miss. Hist. Rec. B: 120)

The Laie Boarding Department furnished 8484 days board for $1,084.00, at a rate of 12½ cents per day per capita.

1895

Sunday, April 1. On this and the preceding day a conference was held at Honolulu of which the following report was published in the "Deseret News":

HONOLULU CONFERENCE.

HONOLULU, Sandwich Islands,
April 1, 1895.

Saturday morning, March 30th, dawned bright and fair on the Hawaiian metropolis, Honolulu. For several weeks past the Hawaiian Saints residing in the city and islands had made earnest preparations for the annual conference of the Honolulu branch. Many were busy during the day arranging for a feast to be given on the morrow by the Saints, under the direction of a committee headed by Sister Makanoe, president of the Primary association, and one whom many Elders in Utah will remember on account of her kind acts and devotion to the work of the Lord.

At 7:30 in the evening, the Mutual Improvement associations assembled conjointly. Lectures on the Gospel, songs, etc. were creditably rendered by the members. The lectures and general mode of conducting the work were taken from a manual prepared by Elder Matthew Noall.

On Sunday the Saints assembled in conference. On the stand were Elders Matthew Noall, president of the Hawaiian mission; W. H. Mendenhall, J. R. Jolley, Peter Honua, Kalawaia and E. C. Dibble. Kalawaia spoke of his labors as a missionary in the branch during the past few months. Elder W. H. Mendenhall spoke on the life of Christ, exhorting the Saints to follow the shining examples He had left us. Elder Honua, missionary from the Hawaiian colony in Utah, spoke of the blessings the Saints are receiving in the temples in Zion.

Conference adjourned, and supplying the wants of the "inner man" was then in order. Poi was the staple article of diet, and was eaten with fish, beef, pork, etc., in quantities to suit the individual taste. Those who partook of the repast were not a few, as the meetings were well attended. In the afternoon the general and local authorities of the Church were presented and sustained. Elder John R. Jolley was the first speaker and dwelt on the first principles of the Gospel. Elder Noall followed, clearly explaining the different degrees of glory to be inherited in the next world by our Father's children. Elder E. C. Dibble thanked the Saints for their efforts to do right, with the hope that they would not tire in their labors. The choir sang the anthem, "Light and Truth," translated into Hawaiian by Elder Noall, and the conference was adjourned.

At 7:30 p.m. the Sabbath Schools held a review. The exercises consisted chiefly of short lectures with questions and answers on the character of the Godhead, Restoration of the Gospel, Life of Christ, etc., interspersed with songs and dialogues. The Spirit of the Lord was felt in our midst, and all appeared to feel well paid for their labors. The Saints were urged to attend the mission conference to be held at Laie commencing April 4. ADIOS.

(Des. News 50: 556)

Thursday, April 4. The regualr annual conference of the Hawaiian Mission convened at Laie, Following is the report of this day's proceedings:

HAWAIIAN MISSION CONFERENCE.

Through the boundless love of Almighty God we who have been divinely called and sent to this fair land of Hawaii as ambassadors of the beautiful principles of the Gospel of Christ have again, at the close of another terms labor on the various islands, been permitted to participate in a most happy reunion at our peaceful, comfortable mission home and enjoy an excellent conference of four days' duration which convened here at Laie Thursday morning, April 4th, 1895, under the superintendency of President Matthew Noall who, after the singing, offered the opening prayer.

The first day was enjoyably spent by the rendition of nicely prepared exercises by the Sabbath school of Honolulu and the conjoint M. I. Associations of Honolulu and Laie, consisting of songs, dialogues, essays, Gospel lessons, addresses, etc., interspersed with reports of branch representatives of the different islands and encouraging and instructive remarks by the Elders from Zion. The general officers and those of the Hawaiian Islands were unanimously sustained, the latter being as follows: For the Sunday schools, E. C. Dibble, president; M. M. Harmon and John R. Jolley counselors; for the M. I. Associations, Thomas Brimley, president; Wm. H. Mendenhall and Wm. H. Thompson, counselors.

(Haw. Miss. Hist. Rec. B, 78)

Friday, April 5. The conference at Laie was continued. George H. Fisher, clerk of the conference, writes:

The services of the female Relief Society conference occupied the morning of April 5th. Sister Libbie Noall presiding. After the preliminaries, the reading of the general financial report included, the assemblage was highly edified by the interesting and instructive remarks of the white sisters and native representatives from the various societies of the group. The congregation was then favored with a duet by Brother and Sister Fisher, essays by Sisters Harmon and Brown, a biographical sketch by Sister Brown on the life of Phebe Woodruff, native songs which were composed for the occasion and dedicated to President Libbie Noall, and a set of resolutions of respect and gratitude for past services rendered and expressions of sorrow at the anticipated departure, judging from the long time she had served in the capacity of their worthy, efficient and much beloved president. After the sustaining of the general Relief Society officers, the following local officers were elected for the ensuing term: Libbie Noall, president; with Lizzie Brown, Nace Harmon, Laura Fisher, Phebe Kaohe and Lib Pirdao as her assistants.

(Haw. Miss. Hist. Rec. B, 79)

1895

Monday, April 6. The conference at Laie was continued.

Elder Fisher reports as follows:

In response to the tolling of the bell, at 6 a.m. on April 6, about one hundred and fifty small children, members of the primary association, collected at the Mission house, formed in line and marched in military order to the Church building, a few hundred yards distant where services were commenced, after the usual opening exercises, by the tolling of the bell, a notifiable fear [illegible] that as the curtain [illegible] rose [illegible] on a tableau representing [illegible] recite [illegible] and in conclusion [illegible] two American flags will [illegible] in true to the music, after the following officers were duly qua[illegible] Libbie Noall, president; with the missionary sisters as counselors.

(Hist Mss. Wai. Rec. 13, 82)

Sunday, April 7. The conference at Laie was continued. The following report was published in the "Deseret News":

The fore part of Sunday morning April 7th was devoted to exercises of the Late Sunday school, consisting of a general review of work accomplished in the term just ended, some excellent remarks upon the principles of the Gospel, Word of Wisdom, baptism for the dead, knowledge of the scriptures etc., and illustrated lectures on the Book of Mormon.

The first general meeting of the conference was held on the afternoon of Friday, April 5th, and after the opening prayer by Elder Brown, President Noall made a few remarks welcoming the visitors and advising them as to how the conference should be conducted, enjoining the people to be humble and to assist the Elders with their faith and prayers.

The remaining four meetings, occupying the afternoon of Saturday and all of Sunday, were devoted to general advice and beneficial remarks by the Elders from Zion, coupled with reports of the condition of the several branches, progress of work for the six months passed by the native Elders from the various islands. The general and local authorities were unanimously sustained, those for the islands being: Matthew Noall, president; with John Brown, M. M. Harmon, Walter Scholes, Thomas Brimley, Wm. H. Thompson, George H. Fisher, Wm. H. Mendenhall, John R. Jolley, W. T. Hatch, Henry Moss, E. C. Dibble, C. L. Rooks, George H. Birdno, Libbie Noall, Lizzie Brown, Alice Harmon, Laura Fisher, Phœbe Scholes and Ella Birdno as assistants or fellow missionaries; and of the foregoing the following were appointed to labor for the ensuing term on the different islands opposite their names:

J. R. Jolley and C. L. Rooks—Kauai.

Wm. H. Mendenhall and Henry Moss—Maui.

Wm. H. Thompson and W. T. Hatch—South Hawaii.

Thomas Brimley and Natives Kealakaihonua and Kainuawa—North Hawaii.

George H. Fisher and George H. Birdno—Oahu.

E. C. Dibble and native Sam Lua—Honolulu Branch.

The following official appointments were sustained: Matthew Noall, manager of the Laie plantation, with Walter Scholes assistant, [illegible] M. M. Harmon and Laura Fisher as school teachers; and Alice Harmon store keeper.

Laie Branch—M. M. Harmon, president, with Walter Scholes and George H. Fisher as counselors. Elder E. C. Dibble was honorably released and ordained to his former office of Elder.

March 5th, 1895.

One of the pleasant affairs of our reuniting in brotherly love at Laulihili, our mission home, was a concert given Saturday evening, April 6th, and the program of songs, recitations, instrumental music, etc., was nicely and pleasantly rendered, the natives taking a prominent part in the music, after which refreshments were served and all dispersed feeling well paid for the evening's entertainment, which will doubtless be long remembered by all who were present.

In conclusion we must add that a very good influence prevailed during the entire conference; a fair attendance of attentive listeners thoroughly enjoyed all of the exercises, which were rendered in a creditable manner, demonstrating assiduous and untiring labor on the part of both teachers and pupils, and all hearts were gladdened with the rich spiritual food that was imparted by the servants of God, which strengthened the faith, increased the hope and broadened the knowledge of each one, causing all to rejoice and return to their homes greatly benefited. We who are laboring in this part of the vineyard feel quite encouraged for the success made in the past term, the fold having been increased by eighty-five baptisms and forty-five children being blessed, proving that some of the seeds sown have taken root in rich soil and accordingly produced good fruit; yet the writer is pained to state that for some time past the spirit and interest in religious matters among this people have been gradually decreasing, political affairs perhaps being the greatest cause which have had a tendency to create a feeling of bitterness against the white classes, ourselves not entirely excluded. This feeling of bitterness has been increased by the late firecracker insurrection and utter failure to overthrow the republican government, with the particulars of which no doubt your readers are thoroughly cognizant. However, notwithstanding the existence of such a condition the labors of Zion's band in trying to advance the cause of truth still continue to be a source of pleasure, and we are truly thankful to say that love, peace and union are in our midst and all progressing favorably in the language, the happiest couple perhaps being Brother and Sister Scholes, who through the kindness of God were made the proud parents of a beautiful baby boy which was presented to them on March the 3d in last term.

Geo. H. Fisher,
Clerk of Conference

(Hist. Mss. Wai. Rec. 13, 79)

1895

Monday, April 8. Wife of Elder Scholes, gave birth to a baby boy at Laie. The child was afterwards blessed and named Walter Adams Scholes.

Thursday, April 18. All the American Elders were called together in the prayer room at Laie to consider the difficulty which had arisen between Elder Albert J. Davis and ~~the Saints at~~ Kaniha, a native. After a thorough investigation a just conclusion was arrived at and by unanimous vote of the Elders assembled Kaniha was excommunicated from the Church. The cause of this excommunication can be explained briefly as follows: Kaniha, a resident of Kohala, Hawaii, while attending a general conference of the Sunday Schools of that district, tried to assume authority and a position which he was by no means entitled to. When his mistake and folly was clearly explained to him by Elder Davis, Kaniha, instead of accepting the same in humility at once became defiant and in short refused to comply with the advise and instruction received from the headquarters of the Mission, and he continued to manifest a rebellious spirit. Hence his excommunication. (Haw. Mis. Hist. Rec. B, 91)

Tuesday, April 23. Elders John D. Hooper of Hooper, Utah, and Louis R. Jenkins of Plain City, Utah (both Seventies), arrived in Honolulu, to perform a mission in Hawaii. About two weeks later Elder Hooper was appointed to labor in the North Hawaii conference and Brother Jenkins in the Maui Conference, each to make a special effort to learn the Hawaiian language. (Haw. Mis. Hist. Rec., B, 90)

1896

Tuesday, May 29. Elder Andrew Jenson, one of the Church Historians, arrived in Honolulu on a special mission to Hawaii in the interest of Church History.

Haw. Miss. Hist. Rec. 53 90

Thursday, May 30. Elder Andrew Jenson wrote the following which was published in the "Deseret News":

JENSON'S TRAVELS.

LETTER NO. VI.

LAIE, OAHU, HAWAIIAN ISLANDS, May 31st, 1896.—Thursday May 30th. After attending to some writing and business matters in Honolulu, Brother Edwin C Dibble hitched up the mule team which Elder Matthew Noall had brought over from Laie, and took Brother Noall and family and myself out for a ride. This was the American decoration day, which is observed here the same as in the United States. I was surprised to see so many Stars and Stripes floating from business blocks and private residences, but was reminded that nearly everything in the Hawaiian nation is patterned after American institutions, and that the new government is in such close sympathy with the United States that a visitor, were he to judge from the spirit and influence surrounding him, might easily imagine himself on Uncle Sam's domain

On my arrival at Honolulu yesterday I was somewhat disappointed at the appearance of the place; but as I traveled up and down its principal streets I liked it better and better. The neat cozy residence of the more wealthy citizens surrounded by fine tropical orchards, the extensive parks, respectable business blocks, government buildings, well-paved streets and mecademized roads can not fail to make a favorable impression upon the stranger. The appearance of Honolulu and vicinity, as viewed from the sea is deceptive as to size and extent, owing to the dense shrubbery growing along the seashore from Diamond Head on the southeast to the Kamehameha schools on the northwest, a distance of six miles. It is after the visitor lands and begins to observe the leading features of the city and the novelty of everything around him that he is struck with the great change from American or European scenery. A wealth of tropical foliage with is brilliant colors and the dwellings with their broad verandas shaded with vines covered with flowers attract attention wherever one goes. There are also stately royal palms, whose trunks are as smooth and round as if they had been turned on a lathe, and carrying in their tops mammoth pinnated leaves twenty and thirty feet long and of proportionate width. The beautiful algaroba with its graceful leaves, fir palms, pepper and encalyptus trees and many other kinds of beautiful shade trees are seen on every hand. The fruit bearing trees are even more numerous. Most of them have been imported from Mexico, South America and the East and West Indies. Among them are date and coco palms, chirimoyas and mountain apples, mangoes, bananas and pomegranates, tamarinds and bread fruit, the rose apple (producing a delicious fruit of the taste and fragrance of the rose) the avocado-pear (transplanted from South America) and many others. Among the great variety of flowers which pleases the eye, are magnificent oleanders, fuchias, geraniums and morning glories, which, generally speaking, for size and luxurance eclipse anything of the kind in the United States.

The present number of inhabitants in Honolulu is about 25,000, made up of about 10,000 natives and half whites, about 4,500 Chinese, 2,000 Japanese, and the remainder Americans and Europeans. The Chinese occupy one section of the city and the Portuguese another, but the bulk of the population live intermixed. Notwithstanding this mixture of races, there has never been much exhibition of race prejudices or jealousies, as is shown by their free commercial and social intercourse. The English language is predominant and strangers familiar with it will find no difficulty in getting along, either on the streets or in the stores.

All the newspapers published on the Hawaiian Islands are published at Honolulu. There are ten or twelve periodicals published in English; some of these are daily, others weekly and monthly. Four or five papers are published in the Hawaiian and two each in Chinese, Japanese and Portuguese.

The harbor of Honolulu was discovered by the captain of a trading vessel, November 21st, 1794, who named it Fairhaven, and Honolulu, in the Hawaiian language has the same meaning. Though small, it is perfectly safe in all kinds of weather, being completely landlocked. Its entrance is through the coral reef which surrounds the islands and is deep enough to admit the largest ships afloat in the ocean.

Honolulu is the capital of the Hawaiian Islands, and the only town of commercial importance in the group The business part of the city is situated near the harbor, Fort street being the principal thoroughfare. The private residences, most of which stand in their own gardens, extend two miles up the historical Nuuanu Valley, two miles toward the suburban town of Waikiki and two miles westward.

Since June, 1846, when the ship Brooklyn en-route from New York to California with a company of about two hundred Saints on board, touched at Honolulu, the place was figured somewhat prominently in the history of the Church of Jesus Christ of Latter-day Saints. The two hundred and fifty missionaries who have been sent from the headquarters of the Church to labor on the Hawaiian Islands have all landed at and departed from Honolulu excepting those who have not yet returned. Most of the Elders en-route for the other islands of the Pacific (the Society Islands excepted) as well as New Zealand, Australia and India have called at Honolulu on their way out and back. Nearly all the Elders who are appointed to labor on the different islands of the Hawaiian group sail from and arrive at Honolulu as they are assigned to their respective fields of labor from time to time. It is also the common post-office address for all our missionaries laboring on the Hawaiian Islands. On the arrival of mails from America, all letters and papers addressed to the missionaries find their way to Box 410 Honolulu where the president of the Honolulu branch receives them and redirects all mail matter to those of the Elders who are laboring outside of Honolulu, he always being posted in regard to their whereabouts. This is done right at the post-office without being obliged to pay extra local postage. There has been a branch of the Church in Honolulu since 1853, and at the present time it is the largest branch in the mission, containing as it does about 560 members. Elder Edwin C. Dibble is president. The branch has a fine meeting house erected in 1888 under the superintendency of Elder Matthew Noall. The main building is a frame structure, 30×50 feet with a well proportioned tower on the east end. It stands on Punchbowl street, about a mile from the harbor. Adjoining it is the missionary's cottage, with four rooms on the main floor, which has been the temporary home of many an Elder in past years, and may do service as such for many years to come.

In our drive today we visited the beautiful suburban town Waikiki, where we called on an old faithful member of the Church called Holika. She is the president of the Relief Society in

Waikiki, and [illegible], our home experience in the Church. The first [illegible] the aged sister, [illegible] of the Elders from Zion who first labored on these islands. She mentioned a number of them, but seemed particularly interested in President Joseph F. Smith who was among those who have visited her in her home. She lives in a native hut with the usual floor; but owns a comfortable lumber dwelling standing near by, the interior of which she keeps very tidy and clean; the walls are covered with photographs of Elders and other Saints. We also visited the Kapiolani Park, lying on the seashore and extending out to the Diamond Point; and returning we drove to the top of Punchbowl hill, from which a fine view is obtained of Honolulu and harbor, also of the country bordering on the noted Pearl Harbor westward, as well as toward the interior of the island.

The Saints in Honolulu are generally poor, and since the overthrow of the monarchy a great number of them, refusing to take the oath of allegiance to the new government, have been thrown out of employment. Nearly all the natives seem to be opposed in their hearts to the dethronement of the queen, and look upon the whole affair as a treacherous scheme concocted by the "missionaries" and other white adventurers, who have grown rich on the expense of the Hawaiian people in many instances. They look hopefully to the United States government for justice, and think that their queen will shortly be restored to the throne and the present temporary government be forced to vacate in her favor. Though everything is quite and peace reigns supreme at present, it is evident that the troubles are not yet over, nor is the [illegible] of [illegible] confined to the natives but many [illegible] people among the white [illegible] who failed to [illegible] office holders under the new government are not in sympathy with the present administration.

Our brethren here are taking no part whatever in political affairs, but they have in many instances suffered under the suspicion that they were in sympathy with the other white people, who pretend great friendship for the natives, but who in reality are their secret enemies. On this account whole branches of the Church have actually withered away or died spiritually; and the Elders laboring on the respective islands have had experiences in this connection different to anything had by their predecessors in the ministry. There are numerous instances where natives have resurrected their belief in their ancient gods, at least in part thinking that by this means they may obtain their rights and have their own government re-established. An effort is being made so I am told on the part of the present government and its friends to convince the world that the Hawaiian people are in full accord with the new government, and that the opposition is confined to a few "sore heads" only; but I am fully convinced through information which I have already obtained from the most reliable sources that this is a mistake. The natives generally speaking are opposed to the change of government, and though many of them were not in close sympathy with the queen prior to her dethronement, they condemned in the strongest terms the insurpation which they think was practised in connection with the overthrow of the monarchy.

(Des. News 51: 241)

1895

Friday, May 31st. Elder Andrew Jenson wrote the following which was published in the "Deseret News":

Friday, May 31st, I paid a visit to the government building in Honolulu, when I had a pleasant interview with Honorable Sanford B. Dole, the president of the Hawaiian republic. He is a tall, stately gentleman of military bearing and pleasant address. He wears an extending beard, which has given occasion to numerous jokes on the part of his political opponents. In my interview with him, he declared himself a friend of the Mormons, and having visited the Laie plantation on several occasions, he knew our people to be of a practical and industrious disposition, and wished us success. He only objected to one thing, he said, in connection with our practices, and that was our inducing the natives to emigrate to Utah, and then after their arrival there neglect to care for them, and thereby put the Hawaiian government to the expense of paying their transportation back. I assured him that if any of the natives had been persuaded to go to Utah against their will I was not aware of it; and so far as neglecting them after their arrival, I know this to be a fact that no other class of emigrants had been cared for by the Saints like the Hawaiian people. In the first place the Church has bought a large tract of land on the island of Oahu at an original cost of something like $14,000, and this land had for thirty years been worked as a plantation and stock ranch by missionary labors in the interest of the Hawaiian people; and a few years ago also a ranch was bought by the Church in Utah for the special benefit of those natives who had emigrated to the headquarters of the Church, and had ever since been conducted in their interest, under the direction of competent men who had labored as missionaries on the islands and knew how to care for the Hawaiians. If, after all this special care and outlay of means in their behalf, some of them get dissatisfied and wanted to return to their native islands, it must be for other causes. It certainly was not on account of any neglect on the part of the Church or its representatives to care for them. The president seemed pleased with my explanation and expressed a desire to converse with our presiding Elder on the islands, as I suggested he could obtain from him such particulars of our missionary operations here better than from me who had just arrived.

At 1:30 o'clock p. m. I left Honolulu with a mule team, in company with President Matthew Noall, his wife and three children, bound for Laie, thirty-two miles distant. The ride up the beautiful Nuuanu valley was very interesting, and after traveling six miles from Honolulu, we found ourselves on the top of the so-called "palli" which is a precipice 1,200 feet high with mountains on either side reaching a height of over 2,000 feet. The view from the top of the "palli" looking northward is grand beyond description. The ocean can be seen also in looking southward. The road leading down the "palli" is cut out in the face of the solid mountain most of the way and is very steep. In less than half a mile the traveler drops down over a thousand feet. Both wheels of our vehicle were tied in making the descent and all hands walked down including the mules. Having reached the foot of the mountain the journey was continued in a northwesterly direction along the coast, passing through a number of native villages and one sugar plantation. In three of these villages, namely, Kaneohe, Kaalaea and Kahana, there are branches of the Church. After a romantic ride, part of the way traveling on the sands of the sea shore, we arrived at Laie about midnight.

In my travels today, and ride in and around Honolulu yesterday, my attention was continually drawn to new features. Never before having visited a country within the limits of the tropics I had the pleasure for the first time in my life to see sugar-cane fields, rice fields, kalo patches, cocoanut groves banana groves, palm trees, bread-fruit trees, mango trees, etc., etc., not to mention tropical jungles, and the many varieties of shubbery, flowers and grasses which are not met with in a colder climate. But perhaps the most interesting and striking feature of all is the peculiar volcanic formation of the country itself. The almost perpendicular mountains terminate in ridges so sharp and narrow that it would seemingly be impossible for any one to walk along them even in single file, were it possible to climb to the top. The mountains cover most of the island; the fertile land suitable for cultivation being very limited.

ANDREW JENSON.

Saturday, June 1. Elder Andrew Jenson wrote the following which was published in the "Deseret News":

JENSON'S TRAVELS.

LETTER NO. VII.

LAIE, Oahu, Hawaiian Islands, June 3rd, 1895.--Saturday June 1st, 1895, in the morning I was introduced to the missionary brethren and sisters at Laie. There were twelve of them besides eleven children, twenty three souls all told. Their names and positions are as follows: Elder Matthew Noall, of the 22nd Ward, Salt Lake City, president of the Hawaiian mission and manager of the Laie plantation; Sister Elizabeth D. Noall, wife of Matthew Noall, mission president of the Relief Society on the Hawaiian Islands, and director of the domestic work of the women's department at Laie; Sister John Brown, general assistant, and Sister Elizabeth S. Brown, wife of John Brown, assistant in domestic duties; Elder Walter A. Scholes of the 1st Ward, Salt Lake City, foreman at the plantation, and Sister Phoebe L. A. Scholes his wife, assistant in domestic duties; Melvin M. Harmon of St. George, Utah, school teacher and president of the Laie branch; Sister Alice C. W. Harmon, wife of Melvin M. Harmon, stenographer and teacher; Elder Joseph H. Fisher of Oxford, Idaho, clerk of the mission and president of the Oahu conference; Sister Laura L. Fisher, wife of Joseph H. Fisher, assistant schoolteacher; Elder George H. Birdno of Thatcher, Arizona, traveling Elder in the Oahu conference and blacksmith at Laie; Sister Ellen C. Birdno, wife of George H. Birdno, assistant in domestic duties. The missionary children's names are as follows: Vera E. Noall 9 years old; Nora R. Noall 7 years; Matthew F. Noall 5 years and George L. Noall 1 year, all children of Matthew and Elizabeth D. Noall; William Wallace 15 years; Matilda 12 years, and Jane 7 years, children of John and Elizabeth S. Brown. Walter A. Scholes two months old, the youngest child at the missionary home, son of Walter and Phoebe L. A. Scholes (he is the last child born at Laniihuli, which is the name given to that particular spot of Laie where the mission home is situated.) Irwin W. Harmon 2 years, son of Melvin M. and Alice C. W. Harmon, (he was also born on the plantation); Hortense Johnson 5 years, daughter of George M. and Laura L. Birdno; Jessie E. Birdno 2 years, daughter of George H. and Ellen C. Birdno. Young Wm. Wallace is assisting with the cows, the older children who are old enough attend school. Sister Birdno is a daughter of Lorenzo Snow, but was adopted as a missionary on these islands from 1864 to 1870, being then twenty years old. While here, no children were born to her, but long after she was the wife of George H. Birdno. She was born on the Laie plantation and stands 5 feet and 1 inch with the exception

of Brother Brown, all our missionaries at time, and in fact all in the mission at the present time are young people, who are passing through the experiences of their first mission.

They are doing well and seem to have the spirit of their calling upon them, most of them also getting along nicely in acquiring the language. Peace and union seem to prevail at the missionary home, and every one has duties to perform. Prayers are held in the parlor which is designated as the prayer-room, morning and evening. The time for prayers and meals is always announced by the ringing of a bell. All the missionaries take turn in praying and most of them in doing so, use the Hawaiian language. Before the evening prayer a short catechism on the Book of Mormon is had, conducted by the president of the mission. A chapter having previously been selected which the missionaries are supposed to read and study before prayer time, in order to be prepared to answer such questions as may be put to them. Regular missionary meetings are held on Wednesday evenings at which the principles of the Gospel, Church history and other subjects are studied; and testimony meetings are held every Sunday evening. The first Sunday as well as the first Thursday of each month is observed as fast-day at the missionary home. Elder Noall himself being a hard worker, his example is generally followed by the other missionaries, hence everybody seems quite busy in discharging the different duties assigned them all day long. But at meal hours some little time is spent in profitable conversation, and a few good-natured jokes occasionally pass around in order to dispel the monotony which otherwise might be felt. Considering the inexperience of most of the inmates of Lanihuli, and the different dispositions and temperments of the several brethren and sisters there, whose lives are thrown so close together, I have nothing but praise for them; they are doing well and are endeavoring to represent the cause of truth in a worthy and consistant manner, and as they get older it is to be hoped they will still become wiser and better and that all of them may throughout all time to come have occasion to look back with great pleasure and satisfaction upon their first mission. When I speak of first mission, I of course do not include Brother and Sister Noall who performed a long and very successful mission to these islands from 1885 to 1889 and who arrived here on this their second mission Dec. 18th, 1891. They have both acquired the Hawaiian language to a wonderful degree of perfection, and Sister Noall, on account of her proficiency in the language is sometimes called the white Hawaiian by the natives, who are very fond of her and would like her to stay with them forever. No other missionary sister, so far as it is known, has ever learned the Hawaiian language like she has, but it is to be hoped that others will follow her example, and that hereafter our missionary sisters as well as the Elders will put forth their best efforts in trying to acquire the language, without which they are necessarily incapable of doing much good among the natives.

(Des. News 51: 307)

1895

Hawaiian Mission.

Sunday, June 2. Elder Andrew Jenson wrote the following;

Sunday June 2nd. This is my first Sunday in the Hawaiian nation. I attended the Sunday School in the Laie meeting-house from 8:30 to 10 a. m.; their general meeting from 10 a. m. to 12 m. after which general testimony meeting in the afternoon and missionary meeting at Laniuli in the evening. By the assistance of President Noall I addressed the Sunday School and the general meeting at some length. After the meeting the natives crowded around to shake hands with the "malihini" (stranger), and I was greeted with many warm-hearted "alohanui" (much love), to which I soon learned to respond in their tongue. The open frank countenances and the honest expressions of the eyes which looked into mine when they greeted me, made a deep impression upon me, and at once made me feel tender-hearted towards a race which was once highly favored of the Almighty, but who became dark-skinned and degraded through sin. May the promises made concerning the remnant of the house of Israel speedily be fulfilled upon this branch thereof! In the afternoon I listened to the natives bearing testimony of the truths they had heard in the forenoon. The speakers were Lalelale who during his discourse grew quite warm and eloquent. Hiapoole, a home missionary known locally as the native orator, and Moki Naknaan, the Laie Sunday School superintendent and one of the most intelligent natives on the islands, and the latter's wife Kekuewa, quite a refined sister was the fourth and last speaker. In the evening I addressed the missionaries on the importance of keeping public and private records.

After a preliminary perusal of statistical reports and other documents yesterday, I learn that the Hawaiian Mission embraces all the Hawaiian Islands, and that according to the statistical report of Dec. 31st, 1894, it comprises five regularly organized conferences of the Church and two large branches (Laie and Honolulu) reporting direct to the president of the mission. The five conferences certain seventy-nine branches which together with the two already mentioned make a total of eighty one organized branches of the Church in the Hawaiian mission at the present time. The total membership at the beginning of the present year was 4048, of which 420 were Elders, 144 Priests, 142 Teachers, 122 Deacons and 3220 lay members, (1297 males and 1923 females.) Adding 851 children under eight years of age belonging to families in the Church, we have 4899 as a total number of souls divided into 1473 families. This represents fully one-eight of the whole native population of the Hawaiian Islands, as the official census of 1890 showed only 34,436 natives and 6,186 half-casts in the whole kingdom, or 40,622 altogether. In 41 of the 81 branches of the Church in the Hawaiian Islands, there are meeting houses of which two (those of Laie and Honolulu) are fine and commodious structures, and the rest are small lumber or frame houses excepting one or two which are mere native huts with thatched roofs, but they were also built and are now used for houses of worship. There are 40 Sunday Schools in the mission, 39 Relief Societies and 26 Mutual Improvement Associations for both sexes At the present time there are 16 Elders and six missionary sisters from Zion laboring in the mission. Of these all the sisters and four of the brethren spend most of their time on the Laie plantation. The remaining Elders are distributed upon the different islands of the group as follows: Two are laboring as missionaries on the island of Kauai, two on the island of Oahu outside of Honolulu and Laie, one at Honolulu, three on the islands of Maui, Molokai and Lanai and four on Hawaii. The Elders on the missionary field are visiting from branch to branch, generally remaining a week at a time in each branch and spending their time holding meetings with Saints and strangers, visiting from house to house and studying the language. Their fields of labor are generally changed every six months, or at the general conferances of the mission which almost from the infant days of the mission have been held in April and October of each year. At those general conferences which for many years have been held at Laie on the island of Oahu, all important business pertaining to the mission is attended to and a good and enjoyable time is almost invariably had by both Elders and natives. The conferances are continued for several days, and are generally held on the same dates as the general conferences of the Church in Zion. Those occasions are also made times of general reunions for the missionaries, who as a rule have been separated for five or six months at a time, and occasionally a concert or two is given in addition to the numerous meetings held.

The experience of the Elders in these islands are in many ways different to that obtained by our missionaries in any other country, where the Gospel is being preached by the Latter-day Saint Elders at the present time.

The first great difficulty which confronts an Elder on his arrival here is the language. There is a similarity between so called civilized languages, at least an English-speaking person will find many words that he is acquainted with in his study of the German, French, Spanish, Danish, Dutch, Italian, and many other tongues, the English being

[illegible] of all their languages, and [illegible] of others not mentioned. [illegible], any of our [illegible] intelligence and some grammatical knowledge who may be sent to any of the countries of Europe, where the languages referred to are spoken, would [illegible] "catch on" to many words familiar to him, and this would enable him to feel somewhat at home at once and quickly add to his stock of words. But it is not so with the Hawaiian language. To learn that means the breaking of new ground entirely. Not hardly a sound, or even a grunt seems familiar, at first everything is new and strange, excepting the natural expressions of the face exhibiting joy or sorrow; or to be more plain, the weeping and laughing of the Hawaiian people seems to be done on the same principle and requires about the same effort as that of other mortals. But many of our Elders are doing and have always done very well in acquiring the peculiar language spoken here, though it necessarily takes time. No other class of people who have frequented these islands, or who have even become permanent residents here, have made such a record for learning the language as has our Elders. This can be accounted for in several ways. First and foremost our Elders if in the line of their duty have the Spirit of God to quicken their understanding, brighten their intellect and improve their memory. Then they are as a rule, men of great determination and will-power and as their hopes for reward are based upon the sure promises of the Savior, and not upon the uncertain and perishable things of this world, they are willing to work harder, and consequently make better progress than those who continually stop to consider whether "it will pay or not." In my own experience as an Elder I have often done things in the interest of the Church of Christ which money could not have hired me to do; and on the same principle our Elders as a rule will exert themselves more when they are working for that great boon salvation, which the children of the world call "working for nothing," than they would do if they were being paid for their labors in cold coin or its equivelent.

But while the language is a great detriment to the Elder for the first year or so after his arrival, he has advantages which no other mission possesses. At Laie, the Church plantation, he has a temporary home—a pleasant home—where he at least once in a while can associate freely with his friends, while he himself is being made comfortable so far as food and shelter is concerned. No other country visited by our Elders has missionary headquarters like those at Laie. Besides this the Hawaiian people are a very warm-hearted and hospitable people. They make the stranger, and especially those whom they recognize as their friends welcome to the best they have. And though their bill of fare and their sleeping accommodations are not always up to the standard that an American could desire, he is made to feel at home and as soon as he learns to "eat poi and raw fish" he need not as a rule go hungry while traveling among the natives of these islands.

A geography of the Hawaiian Islands used in the public schools contains the following:

"The Hawaiian Islands are in the North Pacific Ocean. They lie between longitude 154°40′ and 160°30′ west, and latitude 22°16′ and 18°55′ north. There are eight islands inhabited, namely, Niihau, Kauai, Oahu, Molokai, Lanai, Kahoolawe, Maui and Hawaii. Three small islands are not inhabited, namely, Lehua, north of Niihau; Kaula, southwest of Niihau; and Molokini, between Kahoolawe and Maui.

"The Hawaiian Islands form a continuous chain, running from northwest to southeast. The islands are of volcanic formation and contain many extinct craters, while on the island of Hawaii are two craters which are active. The soil is fertile in some places, but a large area is unfit for cultivation.

"There are no large rivers, but almost every valley has its rivulet. Showers are frequent on the windward side of the islands.

"The climate is mild and much cooler than places in a similar latitude on any of the large continents. The northeast trade winds blow for about eight months of the year. Southerly winds prevail during the months of November, December, January and February. These frequently blow very strongly and are then called Koni storms. Thunder storms are of very rare occurrence and are seldom severe.

"The population of the islands is to be found chiefly along the shores, on a strip of land varying from one to four miles in width. The interior, except in the case of a few deep and fertile valleys, is very sparsely inhabited. The population in 1890 numbered 89,990 people, of which 34,436 are Hawaiians, 6,186 part Hawaiian (half-caste); 1,928 Americans, 1,344 British, 1,034 German, 8,602 Portuguese, 15,301 Chinese, and the remainder other foreigners.

"The principal industry is the cultivation of sugar-cane and the manufacture of sugar. Next in importance is the cultivation of rice. The raising of cattle stands third in the list of industries. Coffee is also raised and bananas as well as other tropical fruits are grown in considerable quantities.

"The Hawaiian Islands extend from northwest to southwest for a distance of about four hundred miles; hence, it requires considerable inter-island travel for our missionaries while performing their duties as Elders in this part of the world. But there are regular steamship connection between all the principal islands. The fare however, is very high for first-class accommodations, but only $2 for an adult passenger from island to island for deck passage."

ANDREW JENSON.

Laie, June 5. Elder Andrew Jenson wrote the following which was published in the "Deseret News":

JENSON'S TRAVELS

LETTER NO. 10.

Monday June 5 1895. The brethren at the mission house at Laie saddled up their horses, which Elders Matthew Noall, Walter Scholes and myself mounted, and took a long ride over the plantation and along the seacoast. By this means I became acquainted with topographical and industrial features of Laie, which property consists of nearly 6000 acres of land. This was purchased early in 1865 with a view to making it a gathering place for the Hawaiian Saints. It will be remembered that the natives at that time were forbidden by law to emigrate to other countries; and thus being prevented from gathering to Utah like converts from other parts of the world, it was thought best to provide a local gathering place. The property cost about $14,000. Laie has a coast line of about three and a half miles; the Laie landing where steamers occasionally call to take on and unload freight is about a mile and a quarter from Laniloli, the missionary home. The purchase extends inland for a distance of about four miles, or to the top of the mountains which form the boundary line between the districts of Koolauloa (in which Laie is situated) and Wailua. Of the 6000 acres only about five hundred acres can be classed as level and fertile lands, another five hundred acres is grazing land, consisting mostly of low hills and rolling country; then there is about 2,500 acres of timber or forest mountain land, and nearly the same amount of mountain grazing country. Of the 500 acres tillable land, 160 acres are planted this year with sugar cane; 150 acres are rented to Chinamen for rice fields; 18 acres are planted in kalo and ten acres in potatoes; about 75 acres are covered by so-called "kuliana's" (small lots) which were owned by natives at the time the purchase was made in 1865. The town site of Laie covers about one hundred acres. The mission home called Laniloli stands on elevated grounds about a quarter of a mile from the centre of the village of Laie and about the same distance inland from the seashore (nearest point.) The premises consists of the new and commodious cottage of modern architecture, one of the finest upon the island of Oahu outside of Honolulu—built under the direction of Elder Matthew Noall in 1893. It is a two-story frame building containing nine rooms in the lower story besides hall closets, bath room etc., and seven upper rooms, mostly used as sleeping apartments. About 160 feet to the southeast stands the old mission house, which was there in 1865 when the purchase was made; it is now used as a school house, in which Elder Harmon and Sister Fisher are teaching the English government school. Adjacent to this building is another small cottage occupied by Elders Brown and Budge and their families, and near the new mission house is a smaller two-room cottage occupied by Brother Fisher and family. Elders Noall, Harmon and Scholes live with their respective families in the new mission house. During my temporary stay at Laie I will occupy an upper room with a window facing the east from which I have a beautiful view of the coast, the reef and the breakers out in the ocean, also the valley of Laie and the steamboat landing beyond. Only a portion of the native population reside in the village; the remainder live on lots and parcels of land at different points of the plantation, some of them as far as two miles away.

Nearly a quarter of a mile from the mission house stands the beautiful Laie meeting house built in 1892-93 at an expense of nearly $8,000. It occupies an elevated piece of ground and can be seen to advantage a long distance off. It is known among the members of the Church as the Mormon Temple, a distinction which it richly merits, it being the finest house of worship on the island of Oahu outside of Honolulu, about 17 years ago the meeting house (which is the old meeting house erected in 1865) soon after the purchase was made; it was used for all public gatherings prior to the erection of the new meeting house. Between the meeting houses and the mission house on one side and the village of Laie on the other, lies an open piece of prairie land covered with a beautiful carpet of fine grass called manienia, which serves as play ground for the children and occasionally for the grown up natives. This extensive natural lawn is the means of keeping everything clean and pleasant around the mission house as there is no dust flying through the air, though the wind blows at Laie almost without cessation. Yes, at Laie wind has often been commented upon. It prevents trees and flowers from growing, and the missionary sisters from wearing bangs. Many attempts have been made in former years to raise fruit and shade trees on the Laie property; but every trial in that direction has proven a failure so far except in places where they are protected from the wind either by hills or buildings, and then they only grow as high as they are protected. A few trees planted on the shielded side of buildings at Laie are proof of this assertion. But while the wind prevents trees from growing on exposed grounds, it is a harbinger of health and vigor to the inhabitants. The air around Laie is always good and pure, as it is constantly blown in from the mighty ocean. To inhale it freely means life and renewed strength of mind and body. While the air at times is awfaly hot and oppressive at Honolulu, and at many places on the eastward side of the islands it is always good and pure at Laie; the missionaries, who when visiting the capital, are perspiring and feel uncomfortable under the oppressive heat, are always sure to obtain immediate relief when they return to mission headquarters. The town site of Laie is laid off like most of our town sites in Utah into regular blocks, the streets crossing each other at right angles, but the natives have not built their houses in conformity to the streets; they seem to face every way as if each builder has sought to make his house face different to that of all his neighbors. Most of the houses rests upon stilts. In their erection the upright timbers have been left long enough to raise the floor several feet from the the ground. In countries where unhealthy vapors constantly arise from the ground, such a mode in building would certainly be a great improvement on the present style of architecture. Another peculiar feature in connection with the dwellings on the Hawaiian islands, is the absence of chimneys. In a country where it is perpetual summer there is no need for that particular commodity which is so very essential in a more northern clime.

There are no continuous living streams on the Laie property, though in times of rain there are a number of rivulets and creeks which find their way from the mountains to the ocean, such water being utilized as much as possible for irrigation purposes. But the surface water thus obtained being inadequate five artisan wells have been sunk on the property, namely three by the plantation company and two by the Chinese, who have rented lands for raising rice. The largest of the plantation wells which is about 300 feet deep, gives forth water at the rate of 460 gallons per minute, through a 7⅝ inch pipe. Preparations are being made now to sink another well with at least double that capacity. It will cost about $3,000. One of the wells sunk by the Chinamen flows with a stream large enough to run their rice mill. From that well also the mission house obtains its water supply for culinary purposes. After the missionaries had carried the water up a hill for a distance of nearly [illegible] feet during 28 years, Elder Noall got permission from the Chinaman to tap the well, or attach a small pipe, through which the water is conveyed a distance of about 600 feet into a tank built at the base of a perpendicular cliff, on the top of which a windmill was built to pump the water up twenty-

five feet into an upper tank, from which another line of pipe conducts it into the missionary home 390 feet further on. This very desirable improvement was made in 18[illegible]. Elder Noall personally doing all the plumbing, not introducing the water into the old mission house and later into the new building when that was completed. The pipes introduce both hot and cold water into the bathroom, kitchen and wash house.

Considerable stock is kept on the Laie plantation, and of late years the kinds have been greatly improved. There is good grazing during the winter season; but the species of grass growing on the Hawaiian Islands seems to contain so few nutrituous properties that cattle and horses who feed in grass knee deep keep poor, the consequence is that even milk is a scarce article on the plantation where they milk sixteen cows. But from all these less than a gallon of milk a day is obtained. I am informed that one good cow properly fed in Utah will give as much or more milk than ten cows on the Hawaiian Islands. Horses and mules on the islands are also poor, except such as are fed on grain and hay imported from California.

To prevent the Laie plantation cattle from straying off on to other people's property a wire fence three miles long was built recently on the north line of Laie, or between that and the Kahuka ranch extending from the sea to the mountains. Four miles more of fence, also built recently, divide the grazing part of Laie into four paddocks, or separate pasture inclosures. Material is also on hand for a fence to be built on the other side—on the line between Laie and the Kaipapau lands. The sea on the northeast and the mountains on the southwest serve as the best possible fence in those directions.

Cane-growing and sugar manufacturing was once a very profitable industry on the Hawaiian Islands, and for years almost every other industry was neglected in its favor, but now the competition in the sugar line is so great that the industry does not pay, unless the cheapest kind of Japanese and Chinese laborers are employed and the best and most modern machinery used in making the sugar, and the article turned out on a large scale. Much of the lands at Laie which has been used for raising cane during the past thirty years, is now run down to such an extent that it cannot produce good crops any longer; hence some of the lower lands have been discarded, and about sixty acres of new and higher lands taken up, which depend almost exclusively upon mountain streams fed by rain water to mature the crops. In order to save and utilize the water, quite an extensive reservoir was built in the Wailele gulch in 1893. A sixteen foot aermotor, with a capacity of 10,000 gallons per minute, has also been imported and built for the purpose of raising water from one of the artisian wells on to higher grounds. During the busiest season from fifty to eighty natives are employed on the plantation; their labors are directed by the manager and his assistant or assistants.

Both men and women are employed and I am specially requested by one of the missionary sisters to record the facts as a point in favor of woman's rights that the women are among the most faithful laborers, and excel many of the men in doing the same kind of work. As an exception to the general rule, but as a true reward of merit, the manager of the plantation has paid for actual work done, and thus the women who worked faithfully got higher wages than some of the men.

The old cane mill erected in the days of Harvey H. Cluff, has stood idle for about six years. It, together with the blacksmith shop, stands about half a mile south of the mission house.

Our ride along the coast was very interesting to me. A small penisula extends quite a distance out into the ocean from the grounds on which the village of Laie is situated; and there are three small rock islets a short distance out from the shore.

ANDREW JENSON.

LANIHULI, Laie, Oahu, June 4, 1895.

(Des. News 51: 337)

Tuesday, June 4. Elder Andrew Jenson journalizes as follows:

JENSON'S TRAVELS.

LETTER NO. X.

Tuesday June 4th. I commenced my regular historical labors at my temporary home at Laie by perusing the mission records and examining old documents on file. It reveals the fact that there are no very early records of the Hawaiian mission on hand at headquarters. If records of any kind were ever kept from 1830 to 1874, then present whereabouts are not known to anyone here. The earliest genealogical record--that is a record of baptisms, confirmations, blessings, etc--dates back only to 1874. There are scraps of history as far back as 1870, but the regular mission record containing minutes of general conferences and statistical matters commences in 1882. Statistical reports are on file since 1886.

(Des. News 50: 353)

Wednesday June 5. The following is copied from Andrew Jenson's journal:

Wednesday June 5th.--By a thorough perusal of different documents and records I got an insight into the present status of the Hawaiian Islands and mission.

Thursday, June 6. Elder Andrew Jenson journalizes as follows;

Thursday June 6th.--This day was observed as a fast day at Laie, and a meeting of the missionaries was held at eleven o'clock at Lanihuli. In the afternoon the officers of the Relief Society met in the prayer room and had a splendid little meeting.

Friday, June 7. The following from the pen of Elder Andrew Jenson was published in the "Deseret News":

Friday June 7th.--Elder George H. Fisher, president of the Oahu conference assisted me in my historical labors. The Oahu conference embraces all the Saints residing on the island of Oahu outside of Laie and Honolulu. Oahu is the most important island of the Hawaiian group though not the largest. It has an area of 600 square miles. Its extreme length from Makapuu Point on the southeast to the Kahuku Point on the northwest is forty-six miles; its average breadth is twenty-five miles, and its population was 31,194 in 1890. In agriculural importance Oahu stands fourth as compared with the other islands. There are two mountain ranges on the island of which the eastern (the Koolan Range) is the longest and contains a number of deep valleys, one of which, Nunanu, intersects the range giving access from one side of the island to the other. The fertile lands lie in the valleys and along the lower spurs of the mountains and extend almost to the sea. There is very little woodland except high up in the valleys and on the mountains. Honolulu is on the south side of the island; Laie on the northeast or opposite side. The two places are thirty-two miles apart. There are 1438 Saints on Oahu, including children, namely 677 in the Honolulu branch, 364 in the Laie branch and 397 in the Oahu conference, which comprises ten branches, namely, Kahana with 154 Saints, including children, Kaalaea 27, Kailua 32, Waimanalo 21, Kalaekao 23, Halawa 17, Waikele 25, Kawaihapai 20, and Waialua 43.

The Kahana branch embraces the Saints residing in the village of Kahana which is situated in a beautiful little valley extending inland from the Kahana bay. The place is eight miles southeast of Laie. The branch has a lumber meeting house, 38x25 feet, built in 1878; it also has a Sunday school, Relief Society and Mutual Improvement Association for both sexes. J. Paulo is president of the branch.

The Kaalaea branch comprises the Saints living in a scattered condition along the shores of Koolan bay, in the district of Koolanpoko, and on the northeast shore of Oahu. The branch has a lumber meeting house (dedicated by Elder Matthew Noall September 24 1893) which has a central location on elevated ground near the sea shore and is about sixteen miles southeast of Laie or nearly midway between that place and Honolulu. Nakapuahi presides over the branch.

The Kaneohe branch consists of the Saints residing in the settlement of that name, situated in the district of Koolanpoko, on the northeast coast of Oahu, almost twenty two miles southeast of Laie and ten miles north of Honolulu.

The Kailua branch embraces the Saints residing in a native settlement of that name, situated about five miles southeast of Kaneohe, or about eleven miles by road northeast of Honolulu, in the district of Koolanpoko. Holi is president of the branch.

The Waimanalo branch consists of Saints residing in and near the sugar plantation of that name in the district of Koolanpoko, near the southeastern extremity of the island of Oahu, fifteen miles by wagon road northeast of Honolulu and about thirty miles southeast of Laie. The Saints own a lumber meeting house which is situated near the foot hills several miles inland and in the outskirts of the town. There is also a Sunday school, Relief Society, and Mutual Improvement Association. Waipleale presides over the branch.

The Kalaekao branch consists of the Saints residing on the dry, sandy and sultry beach near the Pearl Locks, about eight miles of round-about road northwest of Honolulu. Maukeale is president.

Halawa branch embraces the Saints residing in a little village or creek bed near the main road about eight miles northwest of Honolulu, near Pearl Harbor, in the districts of Ewa and Waianae. Some of the members are addicted to the habit of drinking awa and others are affected with leprosy (kaauoka), the former

president of the branch, was taken to Honolulu as a leper in [illegible], since which the branch has had no presiding officer.

The Waikele branch consists of the Saints residing in a scattered condition on the south side of Oahu in a district of country extending from Halawa westward for a distance of twelve miles. It includes Kualakai and Honouliuli and a number of very small hamlets situated on the numerous small streams which put into Pearl harbor from the mountains on the north. It is an old branch of the Church dating back to the fifties and has had many presiding officers. Kilanea now presides.

The Kawaihapai branch composes the Saints residing in a stock-raising and rice farming district situated near the western extremity of the island of Oahu in the district of Waialua. The village of Kawaihapai is situated on the sea coast about four miles east of Kaena Point and about twenty miles from Laie. The branch has a small meeting house and a Relief Society. Kaiona is president.

Waialua branch comprises the Saints residing in the town of Waialua, one of the most important seaports of Oahu, situated on the northwest coast of the island, about twenty eight miles northwest of Honolulu and sixteen miles by round-about road from Laie. The branch which is presided over by Peter o Uane, has a meeting house and a Relief Society.

From the foregoing it will be seen that there are five meeting houses, two Sunday schools, four Relief Societies and two Mutual Improvement Associations in the Oahu conference.

In the afternoon (June 7th) I attended the weekly meeting of the Laie Primary Association. Sister Noall presides over the association, assisted by all the other missionary sisters. I addressed the children in English for about half an hour. There are only two Primary associations in the mission; the other one is at Honolulu. In the evening four native sisters and two native brethren visited the missionary home to sing for us. A number of beautiful pieces were rendered, the first one being composed especially for the occasion of Sister Marianna Kekuku.

Saturday, June 8. Elder Andrew Jenson writes:

Saturday June 8th.—I continued my historical labors, and also attended a Relief Society meeting, which I addressed by the assistance of President Noall as interpreter.

Sunday, June 9. Elder Andrew Jenson journalizes as follows:

Sunday June 9th.—I accompanied Elder Noall and wife to Kahana, a village eight miles distant, where we attended meeting and had a good time with the Saints. After returning to Laie I delivered a lecture on Church History, according to previous appointment, Brother Noall interpreted in this meeting as well as in Kahana. In the evening I addressed the missionary brethren and sisters at Laniiuli.

The Kahana branch is perhaps a good sample of a genuine native branch of the Church on the Hawaiian Islands. In dress, manners, conversation and general deportment, they exhibit the characteristics of the race to which they belong. Both men and women came to meeting barefooted; but otherwise their persons were properly protected. The women all wear loose dresses of the mother hubbard style; the men's clothing consists of shirt and trowsers.

ANDREW JENSON.

KAHANA, Koolaluloa, Oahu, H.I. June 9th, 1895.

Monday, June 10. The following from the pen of Elder Andrew Jenson, was published in the "Deseret News":

JENSON'S TRAVELS.

LETTER NO. XI.

Monday June 10th.—At 6:10 a. m. I left Laie on a tour to some of the other islands of the Hawaiian group in search of material for Church history, accompanied by President Matthew Noall and wife and their little baby boy George. We started for Honolulu with a horse team, and instead of taking the nearest and more direct road to that city, we concluded to go a more round-about way, in order to visit a branch of the Church in another locality, and also to see other parts of the island. Hence instead of starting out in a southerly direction we took the road leading northwest, and after traveling three miles we reached the famous sugar plantation of Kahuku, which is situated near the northern extremity of the island of Oahu. There an incorporated company has expended about a quarter of a million dollars, in the construction and importation of a sugar mill, steam plows, pumps, wind mills, horses, sheds, etc. About one thousand acres are cultivated in cane, and about three hundred men, mostly Japanese, are employed. In passing through we saw about one hundred and fifty of them, clad in their light working clothes, engaged in planting cane in the oriental style. These Japanese are paid from [illegible] to $[illegible] per month for their labors, out of which they board themselves; but wood for cooking purposes is furnished them free. The natives (Hawaiians) of [illegible] are employed at a compensation of $18 per month for the [illegible] of labor. Of course everything, lumber, etc., is dear here. A [illegible] which [illegible] lumber sheds [illegible] adjacent to the mill contains the [illegible] while the officers' quarters are located on the opposite side of the road, and consist of a number of fine and comfortable frame cottages. During the last two years the managers of the Laie plantation have had their cane ground and sugar manufactured here, as the old mill at Laie, bought by the Church many years ago, is incapable of doing work suitable to the times. It is claimed that it lost about 30 per cent of the saccharine matter in the process of extracting and manufacturing, which loss in these days of close sugar competition, destroyed all the profits of the cane industry; and it was found cheaper and better to let the Kahuku company do the work on shares.

A short distance west of the mill, near the old village of Kaukha, the company has built one of the finest and most modern steam pumps operated on the islands. It pumps water from a bottomless spring (which yields forth any quantity of water desired) to the higher ground, from which the water is turned into the cane fields for irrigation purposes.

Continuing our journey from Kahuku we change our course of travel from a northwesterly to a southwesterly direction, and followed the coast for several miles until we reach the small village of Waiaua, situated on the head of a little bay and at the [illegible] of a picturesque [illegible] valley with high mountains, [illegible] on either side. [illegible] the place [illegible] the [illegible] lives. [illegible] on the occasion of [illegible] at Laie in August last.

Sixteen miles from Laie we reach

[illegible], the principal town on the [illegible] part of Oahu. This place, [illegible] beautifully in its tropical [illegible] and [illegible], is built [illegible] the [illegible] of [illegible] of the [illegible] the chief [illegible] of the [illegible]. There is a branch of the Church presided over by [illegible], whose large and commodious dwelling, built over fifty years ago, has for several years afforded comfortable shelter for scores of Utah Elders, who have visited the Hawaiian islands as messengers of truth and salvation. The Saints at Waialua own a good and substantial meeting house in which regular meetings are held every Sabbath, and the branch, though not so large as it was years ago, is in a fair condition.

At Waialua we leave the coast and take the road leading almost through the center of the island in a southeasterly direction to the celebrated Pearl Harbor, on the water edge of which, about ten miles from Honolulu, American real estate men have located Pearl city, which they are booming for all it is worth, and [illegible] as much more as they [illegible]. [illegible] with Honolulu, has [illegible]. [illegible] Church) and [illegible] to a [illegible] drove [illegible] to the grounds of the [illegible] at Honolulu, to be [illegible] by Elders Edwin C. Dibble, [illegible] and George H. Bruno, [illegible] as missionaries on the island of Oahu. In our journey of forty-[illegible] miles today we saw some beautiful natural scenery, and a few lovely spots [illegible] the rugged volcanic mountain systems of the island. Traveling from Waialua to Pearl Harbor, we had the irregular peaks of the [illegible] range on our left and the Waianae mountains on our right. The clouds rested heavily upon the mountain tops; the winds blew, and the rain descended upon us now and then; and between times the tropical sun, as he peeped through the openings in the clouds, gave us a sample of his heating power. Utah is good enough for me!

(Des. News 61: 403)

<u>Tuesday, June 11.</u> Elder Andrew Jenson writes the following which was published in the "Deseret News":

Tuesday June 11th.--This is a national holiday in the Hawaiian islands known as Kamehameha day. It is celebrated as the birthday of the great king Kamehameha, the first who conquered the smaller chiefs of the different islands and founded the Hawaiian kingdom with himself as the first king. But it is not certain that he was born on the 11th of June. Horse racing at the Kapiolani park was the order of the day; but instead of participating in the sports, some of us Elders and Sister Noall went to Waikiki and attended the anniversary meeting of the Relief Society held at that place under the direction of Sister Kolaka. We had a good meeting; many short speeches were made, aloha given and taken, means donated and disbursed, $2 being voted for me specially to help me on my journey. I spoke through Brother Noall as interpreter for a few minutes. The meeting being over, we all repaired to the adjacent grove in front of Kolaka's house, where a native feast was prepared, the food being spread on the green; eighty-five people sat down to eat, with Brother and Sister Noall and myself at the head of the "table" or mats which were used instead of tables. The food was exceptionally good, at least at our end of the table. It consisted of poi, fresh meat, pie, bread, cakes, watermelon, etc, and while the natives with great adaptability conveyed the poi from the huge calabashes into their mouths with their fingers, while chatting in their own characteristic style, we "alakai's" were provided with spoons; hence we escaped the rather "unpalatable" ordeal of soiling our fingers in native style. But even provided with a spoon, the poi I eat will cause no one in Hawaii to go hungry. I can eat poi already, but—well, I would just as soon try something else. After the feast, several members of the Honolulu choir who were present entertained us by singing several beautiful songs, closing with the popular piece called "Aloha oe." They also sang the national air "Hawaii ponoi." Then we all returned to Honolulu.

<u>Wednesday, June 12.</u> President Matthew Noall and wife, with their baby George, and Elder Andrew Jenson sailed from Honolulu on a missionary tour to the Islands of Hawaii and Maui. Elder Jenson writes:

Wednesday June 12th.--After attending to several duties during the day, Elder Matthew Noall, wife and child and myself boarded the steamer Likelike and sailed from Honolulu at 6:30 o'clock p. m., bound for the Islands of Maui and Hawaii. The evening was windy and the sea rough, and we had no sooner got outside the harbor than the little vessel began to pitch and roll in a most disagreeable manner. Well, the consequences as one might suppose, are that all hands except the [illegible] and cooks, got seasick. And genuine, straight-forward seasickness it was too. My immediate traveling companions--I [illegible] to mention names when I write of unpleasant things--were among the greatest sufferers. And it lasted all night and until long after sunrise the next morning. And the [illegible] was like the rest. His experience on five voyages across the Atlantic, and a 2500 mile voyage on the Pacific counted for nothing in these Hawaiian waters, or at least not [illegible] Likelike. In vain did he endeavor to apply the theory of the Christian [illegible] and imagine himself well. He was sick, and it was of no use denying it, and he did not, after two or three attempts; but the next morning he recorded in his [illegible] that one of the most [illegible] of his life was spent on the Likelike [illegible] from Oahu to Maui.

1896

Thursday June 13. Elder Andrew Jenson wrote the following which was published in the Deseret News:

Thursday June 13th.—Being more under the influence of seasickness than sleep, I found myself on the deck of the Kinau like at 5 o'clock in the morning looking for land. I soon observed that the vessel had ceased her pitching and rolling to a certain extent, as if she was on the leeward side of something. And sure enough there it was! In the beautiful tropical moonlight the mountains of Molokai could be seen distinctly on our left, and the noble heights of the island of Lanai on our right. I thought of Walter M. Gibson and his rock "Temple" as some terrestrial bodies "Temple" house on Lanai, but being out of sight I could not see it. And, though to look, I also looked for the lighthouse on Molokai, but I was informed by a fellow passenger that it was on the other side of the island. Passing on we saw another land ahead of us. This I was told was the island of Maui, but judge of my disappointment when I learned that our placed destination was on the windward side of the island, and that we in passing its most northwestern point would be exposed to the heavy rolling seas worse than ever. But there was no help, for the vessel was bound for Kahului and not for Lahaina.

Well the day-break came at the proper hour, but the wind blew and the sea raged just the same; the sun rose—one of the passengers said in the west—but the wind, sea and seasickness continued as in the middle of the night. No relief. Breakfast was announced, but though every stomach was empty, the invitation to replenish it was unheeded; the steam-ship company saved the meal which was due the passengers who had paid cabin fare, and the purser no doubt made a proper entry in the profit and loss column.

But all trouble had an end. At 8:30 o'clock a. m. the rattling of chains announced the fact that the anchor was being cast into the sea, and the passengers were informed that Kahului bay had been reached at last, and that they were at liberty to land. Well, that was easier said than done. How could the poor suffering specimens of humanity, who had spent such a dreadful night on board, be lowered into the small boats while the sea yet persisted to rock-a-bye the good Likeelike as if she was still in mid-ocean. But the task was accomplished much easier than anticipated. The steps were lowered; the passengers descended one at a time to the lower end, and when a heavy sea would bring the boat up within hailing distance of the steps, he or she would drop into it; and while waiting for another wave, another passenger would prepare to drop. In this manner all the passengers who intended to land at Kahului descended, and were finally rowed ashore and landed in safety. Once more on *terra firma* we looked for our friends who were expected to meet us; but as none were in sight, we hired a carriage, which took us four miles through Wailuku into the lower end of the historical Iao valley, to the residence of Kuai Aina, the president of the Wailuku branch, where we also had the pleasure of meeting three of our brethren from Zion. They were Elders Wm. H. Mendenhall, president of the Maui conference, Henry Moss and Lewis R. Jenkins. These brethren had been waiting for us a whole day, the steamer which brought us being one day behind her regular time. After washing in the creek, we ate a little rice, bread and fruit, but the effects of the seasickness remained with us all day. We now spent most of the day at the house of Kuai Aina, who was kind to us, conversing with our fellow-missionaries and some native who came to see us. We also perused books and wrote historical and descriptive notes. Towards evening Brother Noall and I visited Kuan, an old member of the Church, residing in the lower end of the town of Wailuku, and at 6:30 o'clock we commenced a two and a half hours meeting with the Saints of the Wailuku branch in the brother's meeting house, standing on the south side of the creek at the foot of the extinct volcano mountain. Brother and Sister Noall and I were the speakers. Elder Noall interpreting for me. We had a good time, and the natives, of whom about fifty were present, seemed highly pleased, and after the meeting broke hands with us very warmly. We returned to the house of Kuai Aina and spent the night—my only night on the island of Maui.

ANDREW JENSON.

WAILUKU, Maui, H. S. June 14th, 1895.

JENSON'S TRAVELS.

LETTER NO. XII.

WAILUKU, MAUI, H. I. June 14, 1895.—The Maui conference embraces all the Saints residing on the islands of Maui, Molokai and Lanai, and according to the statistical report Dec. 31, 1894, it consisted of nineteen branches, namely, fifteen on Maui, three on Molokai and one on Lanai. The names of the branches with the total number of souls in each are as follows: Waihu, 56; Wailuku, 32; Waikapu, 85; Pulehu, 149; Paia, 19; Peahe, or Halauololo, 56; Pauweela, 24; Kamaole, 58; Kianae, 41; Ulaino, 29, Hana, 46; Kipahula, 22; Keoneoio, 38; Lahaina, 69; Kanaula, 54. All those are on the island of Maui. The three branches on Malokai are Kalawao, with 78, Kalawpapor, with 149, and Kainalu, with 54 souls belonging to the Church. The branch on Lanai called Palanai has only thirteen members. The totals for the whole conference give 102 Elders, 42 Priests, 48 Teachers, 49 Deacons and 75 lay members; namely, 275 males and 430 females. Adding 218 children under 8 years of age, the total of souls belonging to the Church in the conference is 1164 divided into 422 families. This makes Maui the largest conference in the Hawaiian Mission. It will be remembered also that Maui is the craddle of Mormonism on the Hawaiian Islands this being Elder George Q. Cannon's first successful field of missionary labor.

Maui ranks as the second island of the Hawaiian group in point of size and agricultural importance. The island is formed of two mountain masses joined together by a low isthmus, the northwestern part being the smaller. The mountains of that part of the island are very rugged, and are pierced by several deep valleys. On the northern side the cliffs form steep precipices, facing the sea. On the west the land is more undulating and spreads out into pasture lands. The southeastern or main part of the island is filled up by the great mountain Haleakala (the house of the sun), whose summit is 10,030 feet above the level of the sea; it is also the largest extinct volcano in the world. The rim of the crater is nearly twenty miles in circumference, its depth is 2,700 feet below the highest point. The view from the brink takes in the whole crater in all its grandness, while the hills on its floor which are from five to seven hundred feet in height, appear like ant hills. The rim of the crater is broken in two places by gaps, known respectively as the Koolau and Kaupo gaps. Through these, in past times, the lava ran to the sea. The northeastern coast is rugged, forming a succession of palis or precipices, facing the sea. The southern slope is rocky, and marked here and there by old lava flows. The western slope is gentle and covered with grass, which affords good pasture. The area of the whole island is 760 square miles; its length is 48 miles; average breadth 30 miles; population in 1890, 17,036. The island is divided into four civil or political districts, named respectively, Lahaina, Wailuku, Makawao and Hana.

The Maui conference is presided over during the present term (from April to October), regularly Elder Wm. H. Mendenhall, assisted by Elders Henry Moss and Lewis R. Jenkins. Their headquarters are in the town of Wailuku, which is next to the place where most of the first converts to the Church was organized in the Hawaiian Islands, and is the home of the largest number of the Church in the Islands. It has a meeting house, a branch school, a Relief Society and a Mutual Improvement Association. The town of Wailuku is one of the bus-

to [illegible] the islands. It was in the [illegible] of [illegible] back of [illegible] in 1790 [illegible] the Lord on Maui. On that occasion the stream is said to have been choked up with dead bodies, and therefore the name Wailuku (the water of slaughter) was given to the creek. It was at Wailuku also that Walter M. Gibson held some of his greatest conferences with the natives and told his "Priesthood" certificates to them. Wailuku has at present about 2,000 inhabitants. It is situated on rising ground about two miles inland, or three miles from the landing place Kahului, on the north coast of Maui, with which it is connected by rail road. It is surrounded by the Waihee irrigation cane fields.

The Waihee branch comprises the Saints residing on the plantation and village of Waihee, which is situated about two miles inland from the north coast of Maui and about four miles north of Wailuku. The branch has a lumber meeting house, a Sunday School, a Relief Society and a Mutual Improvement Association; Kahalokai is president.

Waikapu branch consists of the Saints residing in the village of that name beautifully situated on the narrow neck of land connecting the two sections of the island of Maui, and commands a beautiful view of Mount Haleakalo and the sea both north and south. The branch has a neat little meeting house, a Sunday School, Relief Society and a Mutual Improvement Association.

The Pulehu branch, the largest in the conference and one of the first branches organized on Maui, comprises the Saints residing in a scattered farming district known also as Kula on the northwestern slope of Mount Haleakala. The meeting house belonging to the branch is centrally located near the main road twelve miles southeast of Wailuku and about midway between the southwestern and northeastern coast of the island. There is also a Sunday school, a Relief Society and a Mutual Improvement Association. Pato has presided over the branch since 1892.

The Paia branch comprises the Saints residing at or near the plantation of Paia which is situated near the north coast of Maui, about ten miles east of Wailuku, with which town and Kahului it is connected by railway.

The Peahi (or Halaneloio) branch consists of Saints residing in the scattered settlement of that name situated inland about three miles from the north coast of Maui, and about fifteen miles east of Wailuku. There is a lumber meeting house somewhat centrally located; also a Sunday school, a Relief Society and a Mutual Improvement Association. Palu Kekahuna is president of the branch.

The Pauwela branch consists of the Saints residing in the native village of Pauwela, situated about one and one-half miles inland from the north coast of Maui, and about nineteen miles east of Wailuku. The president's name is Kalakana.

The Kamaole branch comprises the Saints residing in and about the native village of that name situated in the district of Makawao on the western slope of Mount Haleakala, in the neighborhood previously mentioned known as Kula. The village is about twenty miles southeast of Wailuku, and about eight miles inland from the seaport town of Makena. The branch owns the best Latter-day Saint meeting house on the island, and has also a Sunday school and a Relief Society. Uilama Kaluaa presides.

The Keanae branch embraces the Saints residing in the two coast villages of Keanae and Honomanu mostly in the latter place where the president, Iona resides. Honomanu is situated in a deep gulch, near the northeast coast of Maui and about twenty five miles southeast of Wailuku.

The Ulaino branch consists of Saints residing in a typical native town of that name situated on the northeast coast of Maui, in the Hana district, and about seven miles southeast of the seaport town of Keanae. The branch owns a little meeting house of the genuine native order, with thatched roof, rock floor, a door five feet wide, and provided with mats for seats instead of benches. The branch is presided over by David Hoopai, and has a Sunday school.

The Hana branch comprises the Saints residing in the village and plantation of Hana, situated on the coast and near the eastern extremity of the island of Maui, in the district of Hana. The branch owns a modern meeting house centrally located in the native village. [illegible] branch at this place, [illegible] the usual auxiliary organizations but during the past year has it has retrograded considerably. Nathan presides over the branch at present.

The Kipahulu branch consists of the Saints residing in the seaport town and plantation of Kipahulu situated on the southeastern coast of Maui, in the district of Hana, and about ten miles southwest of the town of Hana. The name of the president is Kanhane.

The Keonioio branch consists of the Saints residing in a small fishing village situated on the barren lava rocks on the south coast of Maui, in the district of Makawao, and about six miles southeast of the seaport town Makena. S. D. Kapano presides over the branch, which also has a Sunday school organization.

The Lahaina Branch comprises the Saints living in the historic town of Lahaina, situated on the west coast of Maui. It is an old branch and has a long and interesting history, the material for which is partly on hand. The branch, which is presided over by Kapae, has a meeting house, a Sunday school, a Relief Society, and a Mutual Improvement Association.

The Kanaula branch consists of Saints residing in a native village of that name situated in a deep gulch about four miles inland or southwesterly from Lahaina, on west Maui. The branch has a lumber meeting house, with thatched roof centrally located; also a Sunday school, a Relief Society, and a Mutual improvement Association, Hika is branch president.

The island of Molokai is forty miles long and seven miles wide; its area is 270 square miles, and the population in 1890 was 2632. The northern part of this island is very precipitous, the cliffs extending to the extreme east. The southern side of the island has a narrow belt of flat land, which broadens toward the west. Molokai is one of the least visited of all the Hawaiian Islands, and has but a few foreign residents. Kalaupapa is a peninsula on the north side of the island. The cliffs which surround it are over 2000 feet high. The only access to the peninsula is by sea, or by a narrow path down the face of the cliffs. At this place is the leper settlement, to which all who have this terrible disease are ordered sent. The lepers live in houses which they build for themselves. or which are erected by the Board of Health. Food is sent from Honolulu and from the adjoining valleys, at the expense of the government,

Of the three branches of the Church on Molokai, two are at the leper settlement, namely Kalaupapa and Kalawao. Both of them have meeting houses, school houses, Relief Societies and Mutual Improvement Associations, J. B. M. Kapule presides over the Kalawoa branch and S. Kekai over the Kalaupapa branch. The Kainalu branch consists of Saints residing in a scattered fishermen's settlement situated on the east end of Molokai, presided over by Kaulili. There is a meeting house and Sunday school at this place.

The island of Lanai lying west of Maui and south of Molokai is one of the least fertile islands of the Hawaiian group; its area consists of 150 square miles, its length is 19 miles, its breadth 10 miles. The hills are covered with grass and sheep raising is the chief industry. The water supply is obtained chiefly from rain, since there is only one stream on the island, and this does not reach the sea all the year round. Palauai the highest elevation is 3,200 feet above the sea level. The readers of The News will remember that Lanai was the island designated as a gathering place for the Hawaiian Saints at an early day. The first Saints gathered there in 1855, and when the American Elders returned home in 1858, there were several hundred of them gathered to the island. During the Gibson career from 1861 to 1862 the property known as Palawai was purchased by Saints for money contributed by the natives, but Gibson had the deed to the same made over in his own name, as later he was excommunicated from the Church by the Apostles in 1864, he refused to deed back the property to the Saints who had paid for it, or to the Church. It remained in his possession till his death and is now owned by his heir or son-in-law who resides at Lahaina, on Maui.

ANDREW JENSON.

1896

Friday, June 14. [illegible]

[illegible]

[illegible]

Friday June [illegible] Elder Lewis K. [illegible] [illegible] miles on [illegible] to Elder Noall, [illegible] Sister Noall [illegible] paid Sister Noall to the Relief Society meeting which was held according to previous appointment in the Waiuluha meeting house. Although the organization of the society was effected and a new set of officers chosen and sustained. Paid a visit to the saints a few miles, Sister Noall interpreting for me. After the meeting we attended to some historical labors, and then sent Sister Noall and child on horseback to Wakapu, while the rest of us walked over, horses being scarce among the Saints. After partaking of the hospitality of M[illegible], president of the Wakapu branch, we held a meeting with the Saints, [illegible] at half past seven, [illegible] Noall and [illegible] the meeting house [illegible] as we could have expected. At 2:30 p.m. we gave the parting hand to Elders Mendenhall, Moss and [illegible] they returning to Waimea, while we travelled in a hired buggy about four miles to Mauna Kea Bay, arriving there at 6:30. Here we had to wait several hours for the arrival of the steamer, and there being no waiting room or any accommodations whatever to be conducive to passengers, we [illegible] several hours, while [illegible] chartered a [illegible] line. This place is much crowded as a seaport because of its bay and fresh point winds. On our evening ride from Wakapu to the bay we obtained a fine view of Mount Kea [illegible] our left, the beautiful moonlight lending additional enhancement to the scene.

(Des. News 51: 466)

Saturday, June 15. Elder Anthon Jenson wrote the following which was published in the "Deseret News:"

Saturday 15th.—At 12:30 o'clock a. m. after waiting at the Maalaea landing three hours the fine steamer Kinau hove in sight, and soon afterwards cast anchor some distance from shore, from whence boats were sent to the landing for freight and passengers. At 1 o'clock we were all on board and steamed off for Hawaii. At 2 a. m. a stop was made off Makena, from which point the small horse-shoe-shaped islet of Molokini was in plain sight and beyond it the island of Kaho'olawe. The latter is one of the smallest inhabited islands of the Hawaiian group. The highest elevation on it is 1,450 feet. There is a good harbor and a plentiful supply of grass. Molokini is merely a bare rock formed of a horse-shoe shaped crater, about 165 feet high at the summit. There is excellent fishing near the island, which is not inhabited.

Proceeding on our voyage from Makena at 3 a. m., we sailed along the south shore of Maui and thence across the 30-mile wide Alenuihaha channel, which separates the island of Maui and Hawaii. When daylight finally dawned upon us the mountains of the latter island were in plain sight. There are three grand mountains which form the basis of the great island of Hawaii. One of these is Mouna Loa (13,675 feet high) whose summit is near the centre of the island; Mouna Kea (13,805 feet,) whose rugged top was covered with snow, and Mouna Hualalai (8,275 feet). As we sailed along the west shore of Hawaii the sight of the three grand elevations, as they appeared in the cloudless morning was beautiful beyond description. At 9 a. m., we cast anchor off Kawaihai Bay. From our place of anchorage we had a good view of the rocky shore, and a short distance to the right of the landing could be seen the ruins of an ancient heathen temple on which human sacrifices were made in olden times. At 10:30 a. m., anchor was again weighed, and the Kinau retraced her course ten miles and then cast anchor off Mahukona, in the district of North Kohala, where we remained till 5 o'clock p. m., there being a great deal of freight to land at this place which is the shipping point for all the sugar plantations in North Kohala, a railroad recently built from Mahukona along the coast around the northernmost point of the island is a great help to the transportation business. Soon after anchoring off Mahukona we were much pleased to see Elder Thomas Brindley, of Salt Lake City, accompanied by a native missionary companion ("Taimuawa") come on board. Elder Brindley is the president of the North Hawaii conference, and had been advised by letter that we were coming. After spending some little time on the steamer, I returned with him and my native companion to shore, where we spent an hour or more together, while he gave me the needed information pertained to his conference, and I gave him the instructions I had for him regarding future work.

The North Hawaii conference, over which Elder Brindley presides includes the north half of the island of Hawaii, which is the largest of all the Hawaiian islands, being 90 miles long and 74 miles wide; the area is 4,210 square miles, and the population in 1890 was 26,754. The island is divided into eight districts. Of these North Kohala, South Kohala, Hamakua and Hilo border on the north-east, north and west coast and are comprised in what we in a Church capacity call the North Hawaii conference. The other four districts, namely, North Koua, South Koua, Kau and Puna are embraced in the South Hawaii conference. The island of Hawaii presents the grandest scenery of any island in the group; its area is more than one and a half times all the other islands put together. When viewed from a distance the island seems formed of three large domes, viz, the mountains of Mauna Loa, Mauna Kea and Hualalai. The slope of these mountains is so gentle that it is impossible to realize their height. The island being of such a large size, the climate varies very much. The eastern or windward side receiving the trade wind showers, is well watered, and the land is much cut up by gulches. The climate is moist. Along the western or leeward coast, the trade wind is shut off by the mountain masses in the center of the island. The climate along the coast is dry, and for miles no running streams are to be found. Ascending the mountains, every variety of climate can be found until frost is reached. At the summit of the mountains there is always a little snow; but in the winter time, when there are storms, the snow sometimes extends for more than twelve miles from the summit of Mauna Loa. Wedged among the three large mountains, is a table land, between 1,000 and 6,000 feet high. This region is very bleak, but affords pasturage for sheep. The most striking features of Hawaii are the active volcanoes and the lava flows. The whole island like the rest of the group is volcanic; but we see here the volcanic action still going on, while on the other islands it has long since ceased. The most fertile parts of the island are along the north-western coast, and in the extreme southern part. Large tracts of land are extremely barren, being nothing but bare lava rocks extending for miles. At a height of from 1,500 to 2,000 feet above the sea level is a broad belt of [illegible] land which reaches up to a height of from 1,000 to 1,500 feet. Above this [illegible] are bare and rocky. Hawaii stands first in agricultural importance, and its products are more varied than those of any other single island in the group. ("From a geography of the Hawaiian Islands.")

In my conversations with Elder Brindley I learned most of the following about the North Hawaii conference. Elder John D. Harper is his only white missionary assisting at the present term. Each travel separately most of the time, with native companions. Two of these are labouring at the present time, one of them being Peter Kaleiahonua the first and only native Hawaiian Elder

who has been sent from the headquarters of the church on a regular mission to the island, the other is Kaauwai, who I met in company with Elder Brady. The north Hawaii conference at the present time consists of [illegible] branches of the Church with a total membership of [illegible] including children. There are 85 Elders, [illegible] Priests, [illegible] Teachers, 55 Deacons and [illegible] lay members, namely 233 males and [illegible] females. Eleven of the branches have meeting houses or regular houses of worship, fifteen have Sunday schools, eleven Relief Societies and ten Mutual Improvement Associations.

The branches briefly described and given in their geographical order are as follows:

The Paauhau branch comprises the Saints residing in a village of that name situated near the northwest extremity of the island of Hawaii, in the district of North Kohala, about four miles north of the landing place Hahukona, on the sea shore. There is a lumber meeting house situated on a hill above the village. There is also a Sunday school and a Mutual Improvement Association. Keaweeluna presides over the branch, twenty-two members.

The Honomakaa branch embraces the Saints residing in the village of that name and at the Union Mills situated about a mile inland from the north shore of Hawaii, in the district of North Kohala. The branch has a lumber meeting house and a Sunday school, eighty-three members or souls, and Kuamoa for president.

The Halawa branch embraces the Saints residing in the village of Halawa and the plantations of Halawa and Kohala, on the north coast of Hawaii, in the district of North Kohala. The meeting house, a lumber building, is situated in a small gulch on the outskirts of the village of Halawa. The branch has a Sunday school, a Relief Society and a Mutual Improvement Association. It is one of the liveliest branches in the conference. Halawa is about ten miles by railroad northeast of Mahukona.

At present (June, 1895) the Saints of the Halaula branch met at Halawa; Keaweamahi is president.

The Haiaula branch comprises the Saints working on the Kohala plantation, which is situated about one and one half miles inland from the north shore of Hawaii in the district of North Kohala between Halawa (about two miles southeast) and Union Mills (about three and one half miles northwest). In the latter part of 1894 the foreman of the Kohala plantation deprived the branch president Keohuhu of his house, in which the meetings were held in consequence of which the branch was temporarily joined to the Halawa branch to which it had belonged once before. There were fifty three members in the branch when the change was made, and it was the addition of these to the Halawa branch which made it so lively.

Niulii branch comprises the Saints residing in the village and plantation of Niulii situated near the northern extremity of the island of Hawaii, in the district of North Kohala, about two miles inland, and nearly three miles from Honokane and the east terminus of the Kohala railway. The branch owns a lumber meeting house, the best of the kind in the conference. There is also a Sunday school, a Relief Society and a Mutual Improvement Association. Honolii presides over the branch; fifty-nine members.

Honokane comprises nearly the entire population of the village of that name, which is situated in the Honokane gulch, and inclosed on three sides by steep mountains, while the sea is on the other. This branch which has forty-eight members is also in North Kohala, has a meeting house, a Sunday school, a Relief Society and a Mutual, and is presided over by Nolii.

At Kiwaihae, a seaport village in south Kohala, there are five members of the Church presided over by Uilama Hookuaau.

At Kalair, a very small village, situated in the [illegible] about [illegible] miles inland from Kiwaihae, there are eight members of the Church.

[illegible] Kawaihae [illegible] the foot of Hualalai. [illegible] the people are engaged in raising cattle and horses. The place is about twelve miles inland from Kawaihae, lying on the east shore of Hualalai, [illegible] high. The small branch is presided over by Hanae. As this branch belongs, a Relief Society organization also exists.

The Waimanu branch comprises fifty-six Saints residing in the village of Waimanu, situated in a deep gulch away by itself, on the northeast coast of Hawaii, in the district of Hamakua. Kuamoo presides over the branch, which also has a Sunday school and a Mutual.

The Waipio branch with eighty-four Saints, is one of the most lively branches in the north Hawaii conference, and comprises a portion of the inhabitants of a thriving village situated in a deep gulch on the northeast coast of Hawaii, in the district of Hamakua about twenty-five miles northwest of the Laupahoehoe landing. The branch has a meeting house, a Sunday school a Relief Society and a Mutual Improvement Association; and Benjamina is president. A few Saints living at a small village called Kukihaele, situated about one and one-half miles from Waipio also belong to that branch.

The Honokaa branch comprises the Saints residing in a village and sugar plantation of that name, situated about ten miles southeast of Waipio, on the northeast coast of Hawaii, in the district of Hamakua. The branch has seventy Saints, a Sunday school, a Relief Society and a Mutual, but no meeting house, Kuapalahalaha is president.

The Paahau branch with seventeen members, contains the Saints living in a village of that name, situated about one mile inland from the northeast coast of Hawaii, in the district of Hamakua, about ten miles northwest of Laupahoehoe; A. N. Kaauwai is president.

The Aleaktla branch is a continuation of a former branch called Paauilo, comprising thirty-one Saints residing about four miles southeast of Honokaa, in the district of Hamakua; J. Poloni is president.

The Kihalani branch comprises the Saints residing in the native village of that name situated about one mile inland from the northeast coast of Hawaii, in the district of Hilo and about two miles south of the Laupahoehoe landing. The branch owns a small lumber meeting house, and Kaai Kuena is president.

The Weloka branch (formerly known as Maulua) comprises the Saints residing in the native village of Weloka, situated in a deep gulch, on the northeast coast of Hawaii in the district of Hilo. There are forty-seven Saints in the branch; also a meeting house, a Sunday school, a Relief Society, a Mutual, and Kelipuleole for president.

The Wailea branch comprises the Saints residing in the villages of Wailea and Honomu in the district of Hilo. The branch has thirty-six members and a Sunday school organization; Kahuena presides. Wailea is fifteen miles north of Hilo and on the coast.

The Kahuwe branch, with seventy-one Saints comprises the members of the Church residing in the village of Kahuwo and the plantation of Pepeekeo, on the Hilo district and about ten miles north of the town of Hilo. It is a lively branch and has a meeting house, a Sunday school, a Relief Society and a Mutual; Kapeliela presides. The Aleamai branch (formerly called the Kanalii) comprises the Saints (ninety-five in number) residing in the native village of Aleamai and the Papaikou plantation. The branch has a meeting house (built in 1895), a Sunday school, Relief Society and a Mutual. Aleamai is seven miles from Hilo; S. W. Waiowo is president of the branch.

The Hilo branch (also called Penoo, comprises forty-eight Saints residing in Hilo the principal town of the island of Hawaii but the suburban town of Puueo. It has a Sunday school and a Relief Society and needs a meeting house very badly. The president's name is Helekoa.

Alaeiea is a suburb of Hilo beautifully situated at the mouth of a river about a mile east of Hilo. Po presides over the branch at that place which has [illegible] members, a Sunday school and a Relief Society.

[illegible] branch comprises the Saints residing in a [illegible] village of [illegible] Hilo [illegible] Hawaii. [illegible] Hilo [illegible] the branch [illegible] forty

[illegible] members, a meeting house and a Sunday school.

At 5 p. m. (June 15th,) the steamer Kinau weighed her anchor once more and sailed on her course. Leaving Hanalei she rounded the northernmost point of Hawaii and thence steamed along the northeast coast of the island toward Hilo. The scenery along his coast is grand and beautiful, but as he darkness of the night set in just as we were getting to the most [illegible] parts we [illegible] the sea was [illegible] and the wind blew [illegible] the [illegible] side. Consequently the steamer [illegible] heavily, and [illegible] passengers were trying to duplicate [illegible] of the previous night. As for myself I [illegible] escaped [illegible] to the [illegible]. Towards midnight the steamer stopped to unload freight at Laupahoehoe.

(Des. News 51: 466)

1895

Sunday, June 16. Elder Andrew Jenson continues his narrative as follows:

Sunday, June 16th. At 9 o'clock a. m., we arrived at Hilo, the principal town on the Island of Hawaii, and the second in size and importance in the Hawaiian group. The steamer went landed the passengers at the wharf, which however was not done without difficulty as the sea rolled heavily against the shore. At the landing we were met by Mr. Henry West (a half caste) and another native D. Kealoha, who had been up all night waiting for us. They hired a cab and took us to the residence of Mr. West (whose wife is a member of the Church) in the outskirts of the town where we received a most hearty welcome, and after some conversation went to bed for a few hours. We arose at 8 o'clock a. m., took a refreshing bath in the adjacent creek, ate a lovely breakfast and went to meeting at 11 a. m. at the Salvation Army quarters which had been secured for the occasion. Quite a number of Saints attended and we had a good meeting, myself, Sister Noall and Brother Noall speaking in the order given. After the usual handshaking and greeting, we interviewed some of the natives for history, then took a walk through the town of Hilo, went to Mr. West's for supper, then walked to the suburban town of Waikea, situated at the mouth of a beautiful river, thence back again to Hilo and looked for a suitable piece of land to buy for meeting house ground, such a house being needed very much in Hilo as there are quite a number of Saints residing in the immediate neighborhood. We spent the evening conversing with Mr. West, who declared himself a believer in the principles we taught, and expected to become a member of the Church at some future day. ANDREW JENSON.

HILO, HAWAII, H. I. June 16th, 1895.

Monday, June 17. Elder Andrew Jenson writes the following which was published in the "Deseret News":

LETTER NO. XIV.

Monday June 17th.—A Portuguese carriage which we had engaged the day before called for us at 8 o'clock a. m., and we started for the celebrated volcano known as Kilauea. The distance from Hilo to the volcano is thirty-one miles, and there is a first-class road built at the expense of the government, all the way. The road is supposed to have cost $200,000. The ride is very interesting as the road took us through well cultivated cane fields, coffee plantations, dense tropical forests, etc., etc. Such a variety of ferns as those seen along this road I have never gazed upon before. They grow here in all their tropical beauty from the most minute species to the size of tall trees. The spongy trunks of the large species are used for paving roads and sidewalks, and a certain soft downy part is utilized for filling mattresses and pillows, and also for upholstery purposes. If the coffee industry in this part of the country proves a financial success, as the indications already show, Hawaii may yet become densely populated with coffee growers. The quality raised already ranks among the best in the world.

We arrived at the volcano house at 5:30 p. m. The day was rainy, but being somewhat protected against the wet in our covered carriage, we enjoyed our ride very much, though the time consumed in traveling the thirty-one miles was unnecessarily long, owing to the great love which our native driver entertained for his lazy mules. Mules appear to be mules even on Hawaii, and the mule instincts cropped out all day long. An American driver would have found a sure remedy in a little well applied buck-skin. On our arrival at the hotel, the genial host, Mr. Peter Lee, a Norwegian by birth, bid us welcome to his mountain resort. The hotel stands on the edge of the great crater and on ground which is elevated 4,100 feet above the level of the sea; but the ascent from Hilo is so very gentle and regular that a traveler scarcely notices that he is climbing.

It being too late to see the volcano that night, I was about to start out for an evening walk to what appeared to me as a neighboring hill a short distance westward. Judge of my surprise when, on inquiry, I was told, "Why, man, that is Mauna Loa, the greatest mountain in Hawaii, twenty-five miles away." "My! how deceptive are the distances here, and I mistook it for an ordinary hill."

No wonder that the natives of Hawaii called this the "long mountain," and the Spanish discoverers named it "the castle," or compared with its length, it looks at a distance very flat and spreads out like a long table without peak and scarcely any discernible hill. Located on its dome-summit, 13,675 feet above the sea and nearly of equal distance from the ocean, east, south and west, is its great crater called Moku-weoweo. It is seldom in action and when it does break out, perhaps once in five years, it remains in action usually only a short time. When there are lava streams from this mountain, they burst out from the sides, and are not an overflow from the summit crater, and the streams flow in whichsoever direction the incline is sufficient to attract it. Several destructive eruptions of this mountain have become facts of history. On the 11th of August 1855, a stream of lava burst out of the northeastern side of the mountain at an elevation of 12,000 feet, and ran directly toward Hilo. In some places it was over two miles wide. After having flowed for fifteen months it reached a point within eight miles of Hilo, November 22nd 1856, causing great alarm to the inhabitants of that town; but there the flow ceased and Hilo was saved. Again on January 23rd 1859 an eruption took place from a fissure on the northern side of the mountain, about 10,000 feet above the sea. The lava stream flowed to the northwest, passing around the eastern and northern sides of Mount Hualalai, and reached the sea at Keawaiki, North Kona, in eight days, filling up a great fish pond constructed by Kamehameha I at Kiholo. The lava continued to flow until August, a period of seven months. On March 27th 1868, an eruption began in the summit crater of Mauna Loa, attended by a long series of earthquake shocks. At length, on the 2nd of April, a terrible earthquake took place, which shook down every stone wall and nearly every house in the district of Kau, and did more or less damage in every part of the island of Hawaii. At Kapapala, in eastern Kau, it caused a destructive land-slide, commonly known as the "mud flow." An enormous mass of marshy clay was detached from the bluff at the head of the valley and in a few minutes swept down for a distance of three miles in a stream about half a mile wide and thirty feet deep in the middle. It moved so swiftly that it overtook and buried thirty-one human beings and over five hundred horses, cattle and goats. Immediately after this earthquake, a tremendous wave, forty or fifty feet high, rolled in upon the coast of Kau, sweeping away all the villages from Kaalualu to Keauhou, and destroying some cocoanut groves. Over eighty persons perished in a few minutes, and the survivors were left destitute and suffering. At the same time the crater of Kilauea emptied itself of its lava through underground fissures toward the southwest. The central part of the floor of the crater fell in, forming a pit 3,000 feet long and 500 feet deep with sloping sides. On the 7th of April, 1868, the lava from the central crater of Mauna Loa burst out on the southwest slope of the mountain, in the land of Kahuku, at an elevation of [illegible] feet above the sea. The lava poured up in great fountains, several hundred feet high, and flowed to the sea, a distance of ten miles in two hours. The eruption continued only five days. It destroyed

[illegible] houses and several hundred head of cattle and overflowed [illegible] acres of cane land. These men were imprisoned for several days on a hill surrounded by lava streams. On May 2nd, 1868, a great earthquake wave was experienced on all the Hawaiian Islands, which swept away the village of Waiakea, near Hilo, and drowned five persons.

On November 5th, 1880, a light was seen in the summit crater of Mount Loa. The next day a stream of lava made its appearance at a point 11,100 feet above the level of the sea, on the eastern slope of the mountain. It continued to flow for nine months, along the southern edge of the flow of 1855, and finally stopped three-fourths of a mile from the town of Hilo, near the Halai hills, August 10th, 1881.

Again, in December 1886, there were frequent earthquakes in southern Hawaii. At length, on January 16th, 1887, fire appeared on the summit of Mauna Loa, and on the 18th, an outbreak took place in the district of Kau, north of Kahuku, at an elevation of 6,500 feet, and twenty miles from the sea. The lava stream reached the sea at noon the next day, four miles west of the flow of 1868, and continued to flow until the 24th. Since 1886 the grand old mountain has behaved itself, and kept its fire within its own bosom; but in as much as former eruptions have taken place, when Kilauea is sleeping, and that being the condition of Kilauea at the present time, some are expecting another outburst from Mauna Loa in the near future.

From the Volcano House, Hawaii's other great mountain Mauna Kea, (the white mountain) is also in clear sight, though its summit is over thirty miles away to the northwest. It has a number of peaks or hills, which give it a serrated appearance while its rival presents a more even, regular or smooth outline. The ascent of Mauna Kea is not very difficult, and can be made in one or two days with good animals, starting from the inland town of Waimea. The trail from here is generally to the east and up the mountain through groves of mamane trees. The summit plateau is about five miles in extent. There the air is very cold and rarified, and has a stupifying effect on both men and animals. A lake of fresh water is found on the summit which is often frozen around the edges in winter, but seldom, if ever, entirely frozen over. Its elevation is 13,050 feet, and if not the highest, it is among the very highest lakes in the world.

The Volcano House is in the district of Puna, which is embraced in the South Hawaii conference. This conference comprises all the Saints residing in the districts of Puna, Kau, South Kona and North Kona. The conference consists of eleven branches, containing a total membership of 517, including children under eight years of age. Of these 50 are Elders, 7 Priests, 11 Teachers, 10 Deacons and 350 lay members, namely, 154 males and 196 females. Five of the branches have meeting houses and Sunday schools, four Relief Societies and three Mutual Improvement Associations. Elder Wm. Thompson presides over the conference the present term (from April to October, 1893), assisted by Elder Wilder T. Mach. The branches named in order of their geographical situation are as follows: Koae, 19 Saints; Kapaahu, 51; Pahala, 101, Naalehu, 86; Hinakukui, 32; Puueo, 30; Papa, 58; Opehale, 40; Kaohe, 26; Keokea, 26, and Kahalua, 28

The Koae branch comprises the Saints residing in the native village of that name, situated near the extreme eastern point of the island of Hawaii, in the district of Puna, and about twenty miles northeast of Hilo; Kupi presides.

The Kapaahu branch, [illegible] called Kalapana, comprises the Saints residing in the two native villages known as Kalapana, situated on the southeast coast of Hawaii, in the district of Puna. There is a meeting house (built in 1895) at Kalapana; a Sunday school organization exists, and Josepa Haapai presides.

Pahala, the largest branch in the conference, comprises the Saints residing in the village and sugar plantation called Pahala, which are situated inland about five miles from the southeastern coast of Hawaii, in the district of Kau, and five miles from the seaport town of Punaluu, with which it is connected by railway. There is a meeting house a Sunday school, a Relief Society and a Mutual. Haaka is president of the branch.

The Naalehu branch consists of the Saints residing in the native village of that name, situated inland about two miles from the coast town of Honuapo, near the southern extremity of the island of Hawaii, in the district of Kau. Joseph Kaakoli presides over the branch, which contains a meeting house, a Sunday school, a Relief Society and a Mutual. The meeting house at Naalehu was built in 1893, and is the only church building of any kind in the place.

The Hinakukui branch comprises the Saints residing in and about the sugar plantation of Hilea, situated about four miles inland from the southeast coast of Hawaii, in the district of Kau. Hilea is four miles from the landing place of Honuapo; Kaamahewale is president of the branch.

The Puueo branch comprises the few Saints residing in the villages of Puueo, Manuka and Waiohinu, which are situated near Naalehu on the southeast coast of Hawaii, in the district of Kau; J. W. Kahoahi is president of the branch.

The Papa branch comprises the Saints residing in the native village of Papa, situated on a mountain slope and inland about four miles from the west coast of Hawaii in South Kona, and about four miles from the seaport town of Hoopuloa. Makauhaole presides over the branch which has a meeting house and a Relief Society.

The Opihale branch consists of the Saints residing in the native village of that name, situated about two and one half miles inland from the west coast of Hawaii, in the district of South Kona, and about nine miles southeast of Hookena. The Saints meet for worship in a private house; and the branch which is presided over by R. W. Kalahuwale, has a Sunday school, Relief Society and Mutual Improvement Association.

Kaohe branch comprises the Saints residing in a village of that name situated about one and one half miles inland and six miles southeast of the coast town of Hookena, on the west coast of Hawaii, and in the district of South Kona; it is presided over by J. W. Kaleohano.

Keokea is a native village situated about one and one half miles inland or northeast from the coast town of Hookena, on the west coast of Hawaii, in the district of South Kona. The small branch of the Church here owns a meeting house with rock walls and thatched roof. There is also a Sunday school, and Kalele presides over the branch.

The Kahalua branch comprises the Saints residing in the native village of that name, situated on the western coast of the island of Hawaii, in the district of South Kona, and near the town of Napoopoo; Palikapu presides over the branch.

The South Hawaiian conference is the farthest away from the mission headquarters of all the conferences in the mission. Andrew Jenson.

Volcano House, Puna, Hawaii, H. I. June 17th, 1893.

1895

Tuesday, June 18. Elder Andrew Jenson wrote the following:

LETTER NO. XI.

Tuesday, June 18th. We rose early at the Volcano House, ate a hearty breakfast and started on foot, with a guide, for the crater Halemaumau, a name given to that part of Kilauea where the crater used to be. Descending a steep hill we reach the black lava bed on the bottom of the crater, about 500 feet below the hotel grounds. Thence we walked over the rugged, broken and craggy lava beds for about three miles until we final crevices standing upon the brink of the terrible abyss, from which sulphur vapor constantly arises, but where no molten lava has been seen for several months. In July, 1894, the molten lake which has been described by so many tourists suddenly sank 270 feet, and in December following it sank clear out of sight; but the indications are at present that it may reappear at any time, either in the former pit, or break out at some other point in the immense crater which is about nine miles in circumference. The pit is now about 1500 feet in diameter, and estimated to be 500 feet deep. From the numerous crags adjacent to the pit hot sulphur smoke and gases issue forth. In some places this was so hot that pieces of wood which our guide had brought with him for the purpose immediately caught fire on being stuck into the cracks. The sights were awe-inspiring indeed, and though we regretted very much that we had not the opportunity of witnessing the volcano in its former terrible state of activity, we were well satisfied with our visit. Our guide informed us that though many visitors had experienced hair-breadth escapes, none had ever lost their lives in or around the volcano. In looking around for hair-breadth escapes, in order to have something to boast of when getting old, we conceived of the idea of walking out to the closest, possible proximity of the brink of the terrible pit and look down into the sulphur vapor. We did so, and in less than two minutes afterwards the rock on which we stood caved down with loudest [illegible] I then [illegible] down myself. However, the [illegible] is reasonable without danger, [illegible] are most careful. The [illegible] and in some instances [illegible] volcanic [illegible] oil and travelling down all the [illegible], and on this account the danger in approaching the pit now is much greater than at the time when it was filled with lava. In order to convey a correct idea to the reader, I will simply remark that the crater of Kilauea is a sunken pit, about three miles in long hand breadth, and looks in the daytime like a vast deposit of black pitch in the process of cooling with smoke or steam rising here and there. The pit is surrounded by almost perpendicular walls varying in height from two to five hundred feet. In the southern part of this large crater is what was, until quite recently, the active lake of Halemaumau, enclosed by broken wall, resembling similar to the larger pit. Though the floor of the large crater at the north end is about 500 feet below the hotel, the top of the walls including the pit or former lake are only about 250 feet below the hotel grounds. The hotel stands near the edge of the northern cliff, about three and one-half miles from the pit.

Though the distance from Hilo to the volcano house is thirty-one miles, the crater is only twelve miles inland from the south coast of Hawaii, but it cannot be approached as easy from that side as from Hilo, the roads not being so good.

Having finished a hurried sight-seeing at and around the volcano, and learned some additional facts from the hotel proprietor, Mr. Lee we started on our return trip, at 1:20 p. m., and arrived at Mr. West's house in Hilo at 7:15 p. m. It rained again today which in fact is an almost every day occurrence on the Hilo side of the island.

(Des. News 51: 469)

Wednesday, June 19. Elder Andrew Jenson writes:

Wednesday, June 19th.--Brother Noall and myself took another walk through the town of Hilo looking for a suitable meeting house site; we also visited the beautiful Rainbow Falls one and one-half miles above the town, and the lava masses which came down from Mauna Loa in 1881, a short distance back of Mr. West's house. In order to reach them we had to pass through a strip of woods. We finished the days work by getting historical data and writing letters.

Thursday, June 20. President Matthew Noall purchased a ¼ acre of land in Hilo, Hawaii, from Maria Abdal for the purpose of building upon it a meeting house. The purchase price was $250. Elder Jenson writes:

Thursday, June 20th.—Elder Noall bought a quarter of an acre of land for a meeting house for $250, paying $10 down to bind the bargain. The land has a fine central location. At 5:30 p. m. we boarded the steamer Kinau, after taking an affectionate leave of Mr. West and several other native friends who came down to the wharf to see us off. The evening was again cloudy, in consequence of which seasickness among some of the passengers once more asserted itself. We sailed from the Hilo bay at [illegible] p. m., the [illegible] sailing along the [illegible] coast, the darkness again preventing us from seeing the beautiful coast scenery.

Friday, June 21. Elder Andrew Jenson journalizes as follows:

[illegible], June 21st, found us at Mahukona, where the ship stopped [illegible] the [illegible] to pick [illegible] were the native [illegible] in a southerly direction towards Maui, [illegible] the [illegible] channel. In rounding the extreme northern point of Maui, where the many [illegible] of black lava rock meet, a prehistoric eruption of Mount Haleakala greets the eye, six islands are in sight at the same time, namely, Hawaii, Maui, Molokai, Lanai, Kahoolawe and Mo'okini. We lay at anchor off Mahukona from 11 a. m. to 1:30 p. m., taking on board a large quantity of [illegible], a number of pigs and a horse; the latter was tied after a boat and swam out to the ship, a distance of several hundred yards. The shipping of the pigs afforded a great deal of amusement to the passengers; but the native sailors were clever and handy even in handling pigs. I had watched them often before handling freight and manning their boats and could not help admiring them while at work. They seemed so good humored about it even when having unpleasant labor to perform, and everyone seemed to know just how to take hold and work to the best advantage. The captain of the Kinau, Mr. Clarke, is a fine gentleman and an old experienced sailor; he seemed to be liked by all the ship's officers, crew and passengers. But the most important individual on board, was Mr. Beckwith, the purser. His father being an Englishman, perhaps a knight or baron, and his mother a native woman, perhaps a distant relative of the dethroned queen, he certainly has reasons to think himself great, which indeed all his movements, the tone of his voice, and the corpulance of his body abundantly testify. He is a man once to see, always to remember. I shall always wonder why President Dole did not choose him for prime minister of the Hawaiian Republic. But then he may get there yet. Certainly every passenger, who ever travels with Mr. Beckwith on the Kinau will vote [illegible] for him, as he never fails to make an impression either by his look, tone of voice or otherwise.

After leaving Makena the ship next stopped at Kihei; and at 4 o'clock p. m. at Lahaina, where I landed for a few minutes so that I might truthfully say that I have visited the old historic town. Lahaina was once a place of importance containing perhaps 2000 inhabitants; now there are scarcely that many hundred people. In going to the shore in a boat I thought of Apostle Lorenzo Snow's narrow escape from drowning at this place in 1854, also of President George Q. Cannon's experience here in 1851, and other Elders who labored on Maui at the time that Lahaina was the chief town of the island. At 5 p. m., anchor was weighed for the last time on this voyage and the steamer steared direct for Honolulu where we arrived about midnight. Since we took our departure from that city on the 12th inst., we had traveled 566 miles, of which 465 miles was by steamer. The distance from Honolulu to Hilo, Hawaii, direct is only 192 miles, but the way we traveled it is considerable further.

In connection with our trip to Maui and Hawaii I desire to express my appreciation of the kindness of Mr. C. L. Wight, President of Wilder's Steamship Company, who gave us half rates, and also Mr Lee, the proprietor of the Volcano House who treated us kindly. While Wilder's Steamship Company are treating our Elders with due courtesy and give them special rates the same as the members of other denominations, the Inter Island Steam Navigation Company insults our Elders, if they apply for reduced rates; and especially is this the case with Mr. W. G. Godfrey, the president of the company, who seems to be a denounced enemy of anything that pertains to true Christianity.

ANDREW JENSON.

HONOLULU, Oahu, H. I. June 22, 1895.

President Hoall writes; "We arrived in Honolulu, having held meetings at Wailuku, Waikapu and Hilo and obtained much historical information from old native members of the Church in the North Hawaii and Maui Conferences."

Saturday, June 22. The following historical letter was written by Elder Andrew Jenson and published in the "Deseret News":

JENSON'S TRAVELS.

LETTER NO. XVI.

Saturday June 22nd, 1895.--I spent part of the day at the Honolulu library perusing files of old papers. A monthly journal entitled "The Friend," "devoted to temperance, seamen, marine and general intellegence," and commenced in the early forties, proved to be of special benefit to me in looking for certain dates which I needed for history. In a number of that paper, (issued at Honolulu) dated July 1st, 1846, the editor devotes considerable space to an article on the Mormons occasioned by the arrival at Honolulu of the ship Brooklyn, which, as the reader will perhaps remember, sailed from New York February 4th, 1846, with 235 Saints on board, bound for California, by way of Cape Horn. The company was well supplied with implements of husbandry, and necessary tools for establishing a new settlement. They also brought with them a printing press and materials which afterwards were used in publishing the first newspaper issued in California. "The Friend" announces the arrival at Honolulu of the American ship Brooklyn. Captain Richardson on June 20th, 1846 (96 days from New York. The same paper contains a six-column editorial on the history and doctrines of the Latter-day Saints, the Book of Mormon, etc., in which the editor aims to be fair and impartial, having obtained his information from one of the passengers of the Brooklyn. He winds up by saying: "Before closing our remarks, we feel ourselves in duty bound to give publicity to the testimony of Captain Richardson, master of the Brooklyn in regard to the general character of the emigrants, as it has been developed during a long voyage round Cape Horn. Of their general behavior and character, he speaks in the most favorable manner. They have lived in peace together and uniformly appeared to be quiet and orderly. They are going with the full determination of making a settlement, and have brought plows, carts, scythes and all kinds of husbandry implements and tools for ship and house building. Many of the emigrants coming from New England and the middle states are inclined to [illegible] the noble institutions of their native regions. Captain Richardson informs us that during most of the passage they have [illegible] daily [illegible] which will continue while lying in port. Among the passengers of the Brooklyn there have occurred [illegible] and [illegible] elaborated, and [illegible] Mormonism [illegible] been [illegible] called [illegible] called Pacific.

[illegible] any of the emigrants

are soon to leave for their new home; may it prove more peaceful than the one they have left. So far as their minds may have been led to embrace error, may it be renounced. That we differ upon many essential points of doctrine and practice is clearly manifest, yet our best wishes and prayers go with them. May the fostering smiles of a kind and benignant providence rest upon them. They are to lay the foundation of society, and institutions, social and religious. O, may they be such that coming generations shall rise up and call them blessed." Then follows a list of deaths on board the ship Brooklyn and a list of her passengers. The death list reads as follows:

"February 14th 1846, the infant of Joseph Nichols died with the diarrhea after about two weeks' illness, aged 2 years and [illegible] days, and was buried the same day at 11 o'clock a. m., in latitude [illegible] n. longitude 50 w.

Friday February 20th 6 p. m., Mr. Elias Ensign died after an illness of about three weeks, aged 59 years and 5 months. His body was consigned to the deep the next day at 11 o'clock a. m. in latitude [illegible] 30′ n., longitude 26 w.

Saturday February 28th, the son of John R. Robbins died at 10 o'clock p. m., with the scarlet fever, after an illness of three days, aged 5 years and 18 days. He was buried in latitude 3° 16′ n., longitude 25 w.

March 6th, the son of John Fowler died with the diarrhea, aged 1 year 7 months and 28 days.

March 7th, 6 o'clock a. m., Miss Eliza Ensign died of the consumption, aged 20 years 8 months and 17 days. She had been confined to her bed about two weeks previous to her death. Latitude 3° s., longitude 27 w

Saturday March 14th, 10 a. m., the son of John R. Robbins died of the consumption, aged 1 year 5 months and 16 days. Latitude 15° 30′ s., longitude 32 w.

Tuesday March 17th, 10 o'clock p. m., the son of Charles C. Burr died of diarrhea, aged 1 year and 5 months.

Friday March 26th, Edward Miles, one of the ships crew died with cramps in the stomach after eight days sickness.

Saturday March 7th, [illegible] o'clock a. m., the daughter of George K. Winner died of the cankered sore throat, aged 6 months and 7 days.

Wednesday April 1st, 2 o'clock p. m., Silas Aldrich died of dropsy in the stomach, aged 45 years 8 months and 20 days, and was consigned to the deep at 10 o'clock a. m., the next day in latitude 43° s., longitude 47 w.

Wednesday May 6th, Mrs. Laura Goodwin, wife of Isaac Goodwin, died aged 32 years 11 months and 23 days. Her death was occasioned by a fall which she received soon after the ship left New York. She left seven children. Her remains were buried on the island of Juan Fernandez."

The Brooklyn sailed from Honolulu June 30th, bound for California.

The following is an extract from a letter written to "The Friend" from California under date of February 6th, 1847

"The town of Yerba Buena, situated in the bay of San Francisco, in all probability will be the principal seat of business in California, as the majority of the mercantile gentlemen on the coast have located themselves at that place * * * Owing to the number of families who have lately come into Yerba Buena, some have been obliged to occupy sheds that were formerly henroosts for the Californians. The majority of the residents are Mormons who, I am happy to say, seem to be a most industrious people * * * The Californians mostly reside on the opposite side of the bay on their ranches, but frequently come to Yerba Buena, bringing potatoes, onions, butter and such other articles as they have for trade."

I wonder if the fact is generally known that the Mormons at one time constituted the majority of the whole population on that particular part of the continent where the great city of San Francisco now stands. The "Mormons" referred to in the letter were those who had arrived in California in the ship Brooklyn."

(Des. News 51: 499)

Sunday, June 23. Under this date Elder Andrew Jenson journalizes as follows:

Sunday, June 23. We attended Sunday school in the Honolulu meeting house from 8:30 a. m. to 10 a. m., then general meeting from 10 a. m. to 12 m., next Mutual Improvement association meeting and a special meeting from 4:30 to 6 p. m. The last meeting was called on account of my presence. I spoke in all the meetings, through Brother Noall as interpreter. The natives seemed to be highly pleased with what was said, especially in the last meeting, where we gave them some interesting items of Church history. During the day we also obtained some valuable historical information from several old native members; but they are as a rule unable to give correct dates.

Monday, June 24. Elder Andrew Jenson writes:

Monday, June 24. After attending to some business in connection with President Noall, we (Brother Noall, wife and child and myself) left Honolulu at 1:30 p. m. for Laie, where we arrived at 10:30 p. m. We were all much pleased to get back to our missionary home and enjoy a splendid night's rest.

About this time President Matthew Noall entered into an agreement with Mc Candlas Brothers, wherein they were to drill an artesian well (pipe 9 5/8 inches in diameter) at Laie for $3,000. Special provision was made for a time payment. The well was to be used by the Kwong Tuck Wai Company.

(Haw Miss Hist Rec B 91)

1895

Hawaiian Mission.

Tuesday, June 25. Elder Andrew Jenson journalizes as follows:

Tuesday, June 25. I resumed my historical labors at Laie and continued them diligently during the remainder of the week, assisted by President Noall, Elder George H. Fisher, Sister Noall, John "Brown" and others. On the Tuesday we celebrated the tenth anniversary of the wedding of Brother and Sister Noall; they were married in the Logan Temple, June 25, 1887. A dinner was given at Lanihuli in their honor; dinner was presented them according to ancient custom, and appropriate written congratulations presented them. The best of feelings were manifested, and the occasion was enjoyed by all. On Saturday (the 29th,) nearly all the male population of Lanihuli took a swim in the ocean. This was my first bath in the Pacific. By wading out as far as possible and then watch for a big wave, a person could cast himself on its top or immediately before it and be carried almost onto the dry beach sand.

Sunday, June 30. Under this date Elder Andrew Jenson writes:

Sunday, June 30. I attended Sunday school and general meeting at Laie, speaking in both through Brother Noall as interpreter. I also attended the afternoon meeting, at which four native sisters bore testimony. In the evening the usual missionary meeting was held at Lanihuli, at which Elders George H. Fisher, George H Birdno, Walter Scholes, Matthew Noall and myself were the speakers. I spent the week culling notes for history, assisted by Elder George H Fisher and others.

At the close of the regular Sunday night missionary meeting held at Laie, June 30th, President Noall said that "heretofore, for some time at least, the Laie Branch had been considered as a part of the Oahu Conference and the Honolulu Branch as a conference of itself, but that from this time on both Laie and Honolulu would be classed as separate branches, the presidents of which were to report directly to the president of the ~~president of the mission.~~ 122

Monday, July 1. President Matthew Noall leased to Kwong Tuck Wai Company the well referred to for 19½ years for the sum of $3,525.00. Special provision was made for time payments. President Noall also agreed to lease acres of land in the mauka(inland) valley to Kwong Hip Wai, thus forming an addition to their present rice farm. The rate of rent was to be $20.00 an acre per annum.

Wednesday, July 3. Elder Andrew Jenson journalizes as follows:

On Wednesday, July 3rd, I attended the closing exercises of the Laie day school conducted by Brother Melvin M. Harmon and Sister Laura L. Fisher. A very large number of recitations were given, interspersed with a few songs. Nearly all the scholars said something in their broken English, speaking from a platform made of two tables which were placed in front of the pulpit. After the exercises a native feast prepared for the occasion was partaken of in front of the school house, or old mission house. We all participated, the whites sitting on the porch and the natives on mats spread on the ground below and under a temporary bowery built the same day. After the feast Elder Noall and myself interviewed several of the natives for historical information.

Thursday, July 4. Under this date Elder Andrew Jenson journalizes as follows:

The "glorious fourth" which is a holiday here as well as in America, was observed at Laie by some of the Saints going to Kahuka to witness the horse racing. Toward evening some of the missionary brethren and sisters, myself included, took a ride to the west coast of the island beyond Kahuku, eight miles distant, visiting several points of interest on the way. Among these I might mention several caves in the earth filled with water, with which old legends and fancy tales are connected. One of these is the famous water hole situated about a mile north of the mission house in which a certain woman, fleeing from the warriors of Kamehameha is said to have dived and disappeared. The soldiers watched in vain for her reappearance on the surface, and thinking her drowned they bathed at their leisure and while doing so talked freely of their plans. The woman, meanwhile hidden in a cave, the entrance of which was below the surface of the water listened to their talk, and, after they had left, came out of her hiding place, and making her way to the mountains where her friends, the braves of Oahu, were concealed, revealed to them the plans and purposes of the enemy. Just before we started out on our little holiday ride Elder Melvin M. Harmon left Laie on a short mission to the island of Hawaii. On Saturday, the 6th, I attended the anniversary meeting of the Relief Society; a number of visitors were present from Honolulu and Kahuna. Good little speeches were made and warm greetings were exchanged. I also spoke a few minutes Elder Noall interpreting. After the services, which were held in the meeting house, we all [illegible] across the green to the Relief Society hall, where another native feast was prepared for all. The whites and native visitors ate on the upper floor and the others on the lower story. A beef had been killed for the occasion that and some pig, and the never failing poi and some fish constituted the principal bill of fare, besides some watermelon, and cakes made by the white sisters.

1895

Sunday, July 7. Elder Andrew Jenson journalizes as follows:

Sunday, July 7. I attended the usual number of meetings at Laie, speaking in the general meeting, a short time, Elder Noall interpreting. I also blessed a child which was named Wahema Lei Nuuhau; and by special request I blessed three of the Honolulu sisters.

Monday, July 8. Elder Andrew Jenson writes:

Monday, July 8. I finished my historical labors at Laie, intending to leave tomorrow. During the day I accompanied some of the brethren to Goat Island, situated a short distance out from the Laie coast. A number of the natives were also there including the Honolulu visitors, who were busy gathering fish, which some of them ate raw in several instances. I saw one of the sisters eat a little fish while it was yet alive; at least it was alive and kicking after she had put it in her mouth to eat it. At noon I found myself and missionary associates partaking of a special dinner which had been prepared in honor of the Elders who expected to leave Laie for good the next day. Appropriate sentences and good wishes were presented him, in writing by each of the missionaries present. In the evening, after prayer, I delivered my farewell address to my missionary companions at Lanihuli, to whom I had become much attached during my short but pleasant sojourn among them. I have yet a visit to make to the island of Kauai, and some historical work to do in Honolulu, after which I am bound for Salt Lake.

ANDREW JENSON.

LAIE, Oahu, H. I., July 9, 1895.

Tuesday, July 9. Elder Andrew Jenson records the following:

Written for this Paper.

JENSON'S TRAVELS.

LETTER NO. XVII.

Tuesday, July 9th. We arose early and at 5.30 Elder Matthew Noall, wife and child, a native sister (Keluapalana) and myself left Laie for Honolulu, where we arrived at 2 p. m. Three hours later Sister Noall and baby, the native sister and myself boarded the steamer "Mikahala" and sailed for the island of Kauai at 5:30. This is a vessel belonging to the Inter-Ocean Steam Navigation Company. I tried to obtain reduced rates on the ground of being a minister of the Gospel; but no "Mormon" need apply for favors from that company with the expectation of receiving them.

(Des. News 51: 524)

Wednesday July 10. Elder Jenson continues his narrative as follows:

Wednesday, June 10th. After a pleasant voyage of eleven hours, we arrived at Nawiliwili, on the east coast of Hawaii (98 miles from Honolulu) at 4 o'clock in the morning. After landing we met Elder John R. Jolley of Franklin, Idaho, and Charles L. Rooks of Salt Lake City, Utah, who are laboring as missionaries on the island of Kauai the present term. They brought two extra horses and a cart for our use, and we were soon on our way traveling in a northerly direction. After passing through the villages of Lihue, Papaa, Hanamaulu and Kapaa we arrived at Kealia (about eleven miles from Nawiliwili) where we were made welcome to the house of Elder James W. Bush, a half caste who has performed a number of missions on the islands. There is a small branch of the Church at Kealia and a number of the Saints were hurriedly called together with whom we held a meeting in their little meeting house. Sister Noall spoke and also acted as interpreter for me. It was after dark when we returned to Brother Bush's house, where we slept comfortably during the night.

Thursday, July 11. The following is copied from Elder Andrew Jenson's journal:

Thursday, June 11th. Elder Rooks started early in the morning for Kaloo, about twenty-two miles away to give out another appointment for the evening, while Sister Noall, Elder Jolley and I spent the forenoon at Kealia and held a meeting with the Relief Society. Leaving our native sister companion to labor among the Saints for a day or two, afterwards to join us again, Elder Jolley, Sister Noall and myself took leave of Brother Bush and wife, Elder John Smith (half caste) who lives with Brother Bush, and a number of other native Saints, and traveled to Kaloa where we arrived at 6:30 p. m., and were kindly received by Elder Ekeka, the president of the Koloa branch, who did all in his power to make us comfortable. We held a good meeting in the evening; it was well attended by both Saints and strangers. Sister Noall did very well as interpreter for me, and then addressed the meeting herself in an interesting manner. The singing which was partly done by non members was good. After the meeting a glee club commenced to sing in our honor, as we were informed, and then led the way to Brother Ekeka's house where they continued their singing until a late hour. The propriety of some of the songs might well be questioned, but we were assured they were all intended for good; so we thanked them for the hour they showed us, and retired for the night.

1895

Friday, July 12. The following descriptive article from the pen of Elder Andrew Jenson and published in the "Deseret News:"

Friday, June 12th. Leaving Sister Rooks and Elder Rooks to hold a Relief Society meeting at Koloa, and obtain some information about the branch, Elder Jolley and I started out to visit some branches farther on, traveling in the east. After passing through the villages of Wahiawa, Hanapepe and Waimea, we arrived at the house of James B. Koloa, president of the Makaweli branch, sixteen miles from Koloa, and two miles up the river from Waimea. Here we spent several hours getting historical information, and then returned the way we came, stopping an hour at the house of Palama, president of the Wahiawa branch, who, together with a young couple who also awaited our arrival at his house, were very pleased to see us, and appeared to be jubilehearted Saints. It was 11 o'clock at night when we returned to Koloa, having traveled thirty-two miles during the day. On our arrival, our good and faithful Ekeke sat up waiting for us with a good supper, which we relished, after our long and dusty ride. On our road to Waimea to-day we obtained a good view of the island of Neihau lying west of Kauai, and also the two small adjacent islands Kaula and Lehua. Thus I have seen every island of the Hawaiian group and have been on the four principal ones. At Waimea, which is one of the largest and most important towns in Kauai, I met a number of Norwegians, with whom I had interesting conversations. This place is also distinguished in the ancient traditions of Kauai, and is famous as the place where Captain Cook, the discoverer of the Hawaiian Islands, first anchored in 1778, and made the acquaintance of the natives who called his ship a moku (island). At the mouth of the river are the ruins of a stone fort built for King Kaumualii in 1815 by the Russians. The final battle that established the rule of the Kamehamehas on Kauai was fought over the walls of this fort in 1824. Waimea is situated in a deep and narrow valley abounding with tropical trees, and winding in and out through the trees runs the silvery Waimea river which is very broad at its mouth and is spanned by a fine bridge. The valley extends many miles inland. It was also at Waimea where President George Q. Cannon spent several months when revising his translation of the Book of Mormon.

The Kauai conference embraces all the Saints residing on the island of Kauai and Niihau, and consists of seventeen branches, with a total membership of 681 or 783 souls when the children under eight are added. Of the members 49 are Elders, 18 Priests, 20 Teachers, 13 Deacons and 581 lay members (265 males and 316 females). In five of the branches there are meeting houses, Sunday Schools and Relief Societies, and in two, Mutual Improvement Associations. Elder John R. Jolley presides over the conference with Elder Charles L. Rooks as his assistant.

The island of Kauai is the most northerly and westerly island of the Hawaiian group. Its area is 590 square miles; length 25 miles; breadth 22 miles, population 11,859. The central part is occupied by the large mountain mass of Waialeale, the lower parts of which slope gently towards the sea, affording fine rolling uplands and table lands. The island is well wooded though much of the lower forest has been destroyed by conflagration. Kauai is well watered, the streams of Hanalei, Wailua and Waimea being among the largest on the Hawaiian islands. The northwestern part of the island called Na Pali is very precipitous, and forms a line of lofty cliffs seven miles in length which can only be reached on foot by a narrow path over the mountains, or when the weather is favorable by sea. The soil of Kauai is very fertile and the luxuriant vegetation has given for it the name of the Garden island.

Niihau lies westward of Kauai. The area of the island is 97 square miles, length 20 miles, breadth 6 miles. Two-thirds of Niihau consists of a low plain composed of an uplifted coral reef and matters washed down from the mountains. The hilly portion is a venture of cones, craters, peaks and ridges. The principal industry on Niihau is the raising of sheep of which there are about 30,000. The island is celebrated for its small white shells, which are strung together for necklaces. The mats manufactured on there are of extremely fine textures. There is only one foreign family resident on Niihau. The manners of the natives on this island, and their style of life, are said to be more primitive than on any other island of the group.

The names of the seventeen branches of the Church which constitute the Kauai conference are as follows: Kekaha with a membership of 39, including children; Waimea-uka, 11; Hakaweli-uka, 16; Makaweli, 75; Hanapepe-uka, 36; Wahiawa, 40; Koloa, 87; Hulaia, 47; Lihue, 113; Kapaa, 79; Kealia, 73; Papaa, 14; Kalihinai, 62; Hawaili-uka, 20; Waioli, 35; Wainiha, 15; Haena, 16.

The Kekaha branch consists of the Saints residing at the sugar plantation of that name; also a few families living at Mana about eight miles further to the northwest, and eight members on the island of Niihau. Kekaha is situated on the main road and near the coast, about four miles northwest of the town of Waimea. Mana is celebrated for a curious phenomenon known as the barking sands. A long line of low sand hills is thrown up along the beach, and as the travelers walk over the mounds, or strike the sand, a growling, barking sound is produced. This sound seems to be a property of the peculiar sand itself, for it can be heard in a sample taken to a foreign country, provided the sand is kept perfectly dry. When the grains are examined by the microscope, they are found to contain cavities, and it is supposed that the minute hollows are the cause of the resonance, for when the sand is wet the sound is never heard.

The Waimea-uka branch consists of the Saints residing along the Waimea river, about four miles inland from the town of Waimea; it is presided over by Kahiwa.

The Makaweli branch embraces the Saints residing at and near a native village of that name situated on the Makaweli river, immediately above the junction of that stream and the Wamiea river and about two miles inland from the town of Waimea. The branch has a lumber meeting house, 24x18 feet, which stands at the foot of a hill in the full embrace of a genuine cactus grove, with rice fields on the lower side. The branch has also a Sunday school, Relief Society and a Mutual Improvement Association.

Makaweli-uka comprises the Saints residing on the Makaweli river about two miles above Makaweli proper. Kauhane is the president.

Hanapepe-uka (or upper Hanapape) is a branch of the Church comprising the Saints residing on the Hanapape river about three miles inland from the south coast of Kauai, in the district of Koloa.

The Wahiawa branch (formerly known as Hanapepe) consists of the Saints residing in the villages of Wahiawa and Hanapepe and the sugar plantation of Ekeele. The village of Wahiawa—the place where the president of the branch, Palama resides, and where the meetings are held—is situated on the main road leading from Koloa to Waimea, being about six miles west of Koloa.

The Koloa branch, one of the largest branches in the Kauai conference, consists of the Saints residing in the town of Koloa, which is situated about two miles inland from the south coast of Kauai, about eleven miles southwest of Lihue. In the membership of this branch is included a number of natives imported from the Gilbert Islands to work on the Koloa sugar plantation. They were baptized by President Ekeka a few years ago, and they are undoubtedly the first natives who have embraced the fulness of the Gospel from that group. The Koloa branch has a good lumber meeting house, a Sunday school, a Re-

lief Society and a Mutual Improvement Association.

The Kealia branch consists of Saints living along a small stream and at the foot of the mountain chain which separates the district of Koloa from Lihue. Hulaia is about three miles inland and southwest from Nawiliwili bay and about the same distance from Lihue. The branch has a neat little lumber meeting house, 24x40 feet, built in January and February 1893, and dedicated February 25, 1894. There is also a Sunday school and a Relief Society; Kamikanaha presides over the branch.

The Lihue branch consists of the Saints residing in Lihue which is the principal town and place of business on the island of Kauai. This branch is an outgrowth of the neighboring branch of Kapaia and was organized March 4th, 1894 by Elders Albert J. Davis and George H. Fisher with Wiliama Kamahiai as president. The branch has also a Relief Society.

Kapaia branch another of the principal branches on Kauai, consists of the Saints residing in the town of that name which is situated in a deep and narrow valley nearly midway between the two large sugar mills of Lihue and Hanamaulu about two miles inland from the east coast of Kauai. The branch which at present has Pakina for president, has a meeting house and Sunday school. Near this place are the noted Wailua Falls. There are two of them. The lower falls are three miles from the mouth of the river (Wailua). They are about 80 feet high, and when the river is full of water they present a magnificent sight. The upper falls, on another branch of the river, and four and a half miles inland are not so high, but are very picturesque.

The Kealia branch comprises the Saints residing in a scattered settlement of that name situated in the district of Kawaihau and about two miles inland from the landing place Kapaa, on the east coast of Kauai. The branch is presided over by Joseph W. Kohinui, whose hospitable house is one of the best houses the Elders have at present on the island. A meeting house, Sunday school, Relief Society and Mutual Improvement Association also exist.

Papaa branch embraces the few Saints residing in an obscure locality about two miles inland from the Anahola bay, on the northeast coast of Kauai, in the district of Kawaihau.

The Kalihiwai (also called Hanapai) branch consists of the Saints residing in the native villages of Kalihiwai and Kalihikai situated on the northeast coast of Kauai and some five or six miles east of Hanalei bay, in the district of Hanalei. The meetings are held at a place called Hanapai situated about midway between the two villages named. Apela is president.

Hanalei uka is a small branch of the Church consisting of Saints residing along the Hanalei river, about three miles inland from Hanalei bay on the north coast of Kauai, in the district of Hanalei.

Waioli or Waipa is a branch consisting of the Saints living in a scattered condition near the mouth of the Hanalei river on the north coast of Kauai and in the district of Hanalei, about five miles east of the Haena point. Kahelepu presides.

Wainaha branch consists of the Saints living in a somewhat scattered village of that name situated in a little valley on the north coast of Kauai, in the district of Hanalei. The village is about four miles southeast of Haena point.

Haena branch consists of a few Saints residing on the northern extremity of the island of Kauai, and about nine miles west of the Hanalei valley. Auka Pokana presides. The cliffs near Haena are very high, and contain a number of interesting caves, three of which are much noted and visited by many tourists.

ANDREW JENSON.

KOLOA, Kauai, H. I. July 13th, 1895.

1895

Saturday, July 13. Elder Andrew Jenson wrote the following:

[illegible]CON'S TRAVELS.

[illegible] No. XVII.

Saturday, July 13th. After eating an early breakfast and taking an affectionate [illegible] of our warm [illegible] friends at Kolea, we traveled about eight miles to Hualea, where we held a meeting from 11 a. m. to 1 p. m. Sister Noall and myself were the speakers; a number of strangers were also present. After the meeting a meal consisting of poi and chicken was prepared for us in the meeting. As no spoons, knives or forks were provided, and we happened to carry none of these articles with us the question naturally arose: How are we to eat the poi? Should we dive into the calabashes with our fingers like the natives, as [illegible] to be that or no poi; and Sister Noall, who has spent seven years on the islands, actually commenced to dip out the poi in true native style for the first time in her long Hawaiian experience. I was about to follow her example when the idea of using the thigh bone of a chicken for a spoon struck me. "Guldregn," happy [illegible]! The bone process worked well, so we all ate poi with a chicken bone each except Elder Rooks who insisted that his [illegible] fingers answered the purpose just as well, and it seemed to please the natives to witness him copying their style "verbatim." The food tasted good, especially the chickens, which were well cooked. After we were through eating, the natives consumed what was left, and got away with the poi just enough without spoons, or chicken bones either.

Among the members of the Hualea branch there was some intelligent people. One woman, the wife of the president of the [illegible] had features which reminded me of Sister Bathsheba W. Smith of the Seventeenth Ward, Salt Lake City; and when I told her so, she seemed to be exceedingly well pleased, especially since she had seen Sister Smith's portrait in a little book which Sister Elizabeth D. Noall has published recently in the Hawaiian language in the interest of the Relief Societies on the islands.

After obtaining what historical information we could in regard to the Hualea branch and its auxiliary organizations, we "mounted" our cart and horses, said good-bye and "aloha mui" to our native friends who were particularly fond of Sister Noall whom they decorated with all sorts of wreaths and flowers. Some of them said that she was the first lady missionary they had ever seen. It was her first visit to Kauai. A three mile ride brought us to Nawiliwili, where I gave Elder Jolley such instructions as seemed necessary in regard to record making and "date hunting." At 5 p. m. we said good-bye to Elders Jolley and Rooks, boarded the steamer Mikahala, and sailed for Honolulu at 5 p. m.

(Des. News 51: 563)

Sunday, July 14. Elder Andrew Jenson writes:

Sunday, July 14th. Having spent the night on the steamer which proceeded on her way while we slept or played sea sick, we arrived at Honolulu at 4 o'clock a. m. We hired a cab and went direct to the mission house on Purchlow Street, and spent the Sabbath in meetings with the Saints, Sister Noall doing efficient service for me as translator for the last time on this mission. I only spoke in the general meeting, but also attended Sunday school and Mutual Improvement Association meeting. A gentleman (half caste) by the name of Abraham Fernandez, who attended our meetings, invited me out for a ride. He was formerly a government officer and served for a long time as a member of the Queen's Privy Council, but has since the overthrow of the monarchy been a private citizen. He is examining "Mormonism" with a view to embracing it, and after introducing me to his interesting family and showing me through his elegant home, he took me out in his carriage and showed me several places of historic interest, among which King Kalakaua's old home and the Lunalilo home for poor natives, founded by the king of that name.

Monday, July 15. Elder Andrew Jenson journalizes as follows:

Monday, July 15th. Sister Noall and child started for Laie, accompanied by Elder George E. Birdno who had come over the day previous to take her back to missionary headquarters. This left Elder Edwin C. Dibble and myself to "batch" it alone for a few days at Honolulu, where I expect to finish up my historical labors in connection with the Hawaiian mission. After working all day, Elder Dibble and I went down town in the evening to spend some time in the library and listen to the government band which was playing in front of the principal hotel in the city. The old Hawaiian band is at present making a tour of California giving concerts in the principal towns. When the monarchy was overthrown the old band refused to take the oath of allegiance to the new government, in consequence of which its members were dismissed from the service, and the present band organized mostly out of foreign material; the Portuguese element seem to predominated in it, while there is only one or two Hawaiians.

Elder Andrew Jenson gathered data for the history of the Hawaiian Mission up to July 15, 1895, on which date a new system of record-keeping was introduced in the Hawaiian Mission. The following statistical reports of the Mission is based on reports received from the different Branches and Conferences in the Mission and made into an official report bearing date of December 31, 1894.

1895

Tuesday, July 16. Elder Andrew Jenson journalizes as follows:

Tuesday, July 16th. I called on Mr. [illegible] and presented a letter [illegible] requesting him to appoint a committee to investigate, for a retraction of [illegible] on behalf of our Elders who had [illegible] to Oahu from this island to travel on the steamer by that company. But instead of granting my request, he insulted me by calling our Elders imposters who were not entitled to any consideration whatever; and he also asserted that we were inducing the natives here to leave their homes and go to Utah, there to be ill-treated and then return to their native land at the expense of the government. I denounced his statement as false, and declared emphatically that our Elders were not imposters, but men of honor who were sacrificing the best part of their lives in the interest of the public good; that the natives who had gone to Utah had done so of their own free will and choice and that it was contrary to the policy of the Church for any of its Elders to use undue influence with members to gather to headquarters. And furthermore I told him that I knew from my own personal knowledge that the Hawaiians who had gone to Utah had been well taken care of, and that the Church had in times past spent much means and was now spending thousands of dollars annually for their support and education. Mr. Godfrey is one of the most ungentlemanly and abusive men I ever met. His prejudices seemed to know no bounds; he was incapable of reasoning; but I compelled him to listen to my [illegible], and then departed [illegible] that [illegible] generally speaking, are prejudiced against us, though not to such an extent as Mr. Godfrey, who [illegible] that a number of the natives who had emigrated to Utah, have returned to their native homes, the climate did not suit them, or because they naturally longed to go back to their native land. But I have been informed by those who ought to know that even they have not met with any ill treatment [illegible] in Utah. And in fact, several of those who have returned have expressed themselves already, and wish to come back to Utah again. Since the change of the government at the white people on the Hawaiian islands have become very much more pronounced and demonstrative in their deportment than they were before. It is also evident that they are not pleased with the neutral ground our Elders have taken in political affairs; and that while many of the natives sympathize that we are in sympathy with the other whites; these do not hesitate to declare that we are on the side of the natives and opposed to the present government. It is a clear case of "you will be damned if you do; and you will be damned if you don't."

I spent most of the day calling historical data, while Elder Dibble trained his singing classes in the basement of the meeting house.

Wednesday, July 17. Under this date Elder Andrew Jenson writes:

Wednesday, July 17th. I labored all day culling historical information. Just at 12 o'clock, noon, Elder Dibble drew my attention to the position of the sun. Instead of being a little south of the zenith we found that our shadows (though there were next to none at all; except that made by our hats and bodies in a straight downward direction) leaned the least bit to the south; hence the sun was a little north and not south of us, though we stood in about 21° 20′ north latitude. By a little reflection I found that this was all right and based on natural principles learned in my school-boy days, but which I had never had demonstrated to me in a practical manner before. This is northern summer, and the leaning of the earth toward the sun brings the sun directly overhead on the 21st of June, at 23° 30″ north latitude, while on Dec. 21st it would occupy the same position at 23° 30″ southern latitude. On March 21st and Sept. 21st it looks straight down upon the equator. Honolulu being situated nearly two degrees inside of the torrid zone or about one hundred and twenty miles south of the tropical cancer; the sun for a few weeks during northern mid-summer is seen north of the zenith. ANDREW JENSON.

HONOLULU, Oahu, H. I., July 18, 1895.

Thursday, July 18. Elder Andrew Jenson continues his writings as follows:

JENSON'S TRAVELS.

LETTER NO. XXI.

Thursday July 18th. Together with Elder Edwin C. Dibble I spent the day at the Honolulu library, perusing files of newspapers and other periodicals which were published at Honolulu at an early day. I was successful in finding several items of historical importance connected with our missionary labors upon the islands, and particularly correct data in regard to the arrival and departure of Elders which have generally been noted in the newspapers, though not always. From the time the American Elders left in 1858 and till the arrival of Apostles Ezra T. Benson and Lorenzo Snow and other Elders in 1864, but little is known of the progress or status of missionary work on the Hawaiian Islands; hence I made a special effort to find if the papers contained anything about the Mormons during that period. By this means I learned that Captain Walter M. Gibson arrived at Honolulu June 9th, 1861, accompanied by his daughter, and in The Pacific Commercial Advertiser of October 17th, 1861, a weekly paper published at Honolulu, I found the following editorial which Elder Dibble copied in the interest of history.

While Elder Dibble was copying the foregoing, I made an effort to secure the Y. M. C. A. hall for the purpose of delivering a historical and religious lecture on Utah and the Mormons; but the Rev in charge, a Methodist minister, after having consulted with others in relation to the propriety of granting such a request, informed me that they had decided not to let me have it. The reason assigned for this was "great prejudice existing in the minds of the people against the Mormons, on which account he thought scarcely a carpenter's guard would attend. On asking as to the cause of this extraordinary prejudice, he said, "The conduct of Walter M. Gibson on these islands is sufficient reason." A long conversation ensued, but I did not get the hall; however, succeeded in securing the Salvation Army quarters for the delivery of my proposed lecture. In the evening we visited some of the Elders.

ANDREW JENSON.

HONOLULU, Oahu, Sandwich Islands, July 18th, 1895.

1895 (July 18)

Hawaiian Mission.

Under this date (July 18) Elder George H. Fisher secretary of the Hawaiian Mission wrote the following: "In June and July, 1895, Elder Andrew Jenson, assisted by Pres. Matthew Noall and wife and Elders John D. Burt and George H. Fisher, spent much time in culling from the records of the Mission important data which is wanted for Church history, The records ~~kept in~~ of this Mission in past years have been kept in a negligent manner, but the many good suggestions given by Elder Andrew Jenson in regard~~s~~ to the proper methods of keeping records will enable the secretaries of the Mission hereafter to record current events and ~~record~~ the happenings of the Mission in a better way. Elder Jenson's visit is intended to make a thorough reformation in record keeping here."

Friday, July 19. Elder Andrew Jenson wrote the following: Under this date: As a further reward from our searches in the Honolulu library yesterday we found a very important historical letter published as an editorial in the Pacific Commerical Advertiser of Oct. 24, 1861.

During the day I visited the Bernice Pauahi Bishop Museum, situated in that part of Honolulu known as Kapalama, or rather a suburb of Honolulu, as it is located on the grounds of the Kamehameha schools, nearly two miles west of the centre of the city. The building, a two story one is built of grey basalt rock quarried in the neighborhood and the interior finish is mainly in koa wood from Maui. The museum was founded in Sept. by the rich banker Charles R. Bishop in memory of his wife Bernice who was a Hawaiian princess, and is spoken of as one of the best native women the Hawaiian islands have ever produced. The museum contains a fine and somewhat large collection. This is by no means confined to Hawaiian curiosities and relics, but it includes collections from every group in the Pacific.

Saturday, July 20. Elder Andrew Jenson journalizes as follows:

Saturday, July 20th. In the course of the day, the head man of the Salvation Army came to see me at the mission house and expressed regrets that he had agreed to let me lecture in his hall, as a certain Methodist ministers the very man who had refused me the use of the Y. M. C. A. hall, had told the local captain of the Salvation Army that I was an advocate of polygamy and had not ought to speak. I informed my friend that the minister had told a wicked and unauthorized falsehood, and that he (the minister) knew it; for I said had a long conversation with him and had explained to him fully and openly what I was here for. After a long and quite interesting interview, my friend said he would leave the matter with the Lord as to whether I could speak in his hall or not. I assured him that if he would do that, I would speak all right; for I felt sure that the Lord had no objection. In the meantime notices appeared in the "Pacific Commercial Advertiser" and the "Hawaiian Star," daily papers, announcing my lecture. In the evening President Noall and family arrived from Honolulu to await the arrival of his successor who is expected with the next [illegible] from America, and to help me in finishing my historical labors here.

Sunday, July 21. Elder Andrew Jenson writes:

[illegible] in [illegible] interpreter.

Monday, July 22. The following is from the pen of Andrew Jenson:

Monday, July 22nd. The day was a [illegible] in the [illegible] and papers, documents which I had made and gathered for safekeeping to the Historian's office.

Tuesday, July 23. Elder Andrew Jenson journalized as follows:

Tuesday, July 23rd. For some time past there has been a misunderstanding in regard to the paying of poll taxes by our Elders. Though ministers of the Gospel on the Hawaiian Islands are by law exempt from taxation, our Elders traveling from island to island, have for some time past been troubled with deputy poll tax collectors who have demanded the usual tax of $5 from each of them. Payment has always been refused, as our Elders would show their missionary licenses; but in some instances the deputies would not recognize these, and this has given occasion for unpleasant arguments between Elders and tax collectors. In order to have no misunderstanding in this connection, Elder Noall and myself called on the head tax-collector this morning and made satisfactory arrangements. All our Elders who were continuously engaged in missionary labors and did nothing else, were entitled to exemption, and could be exempted on presentation of proper credentials, the nature of which were agreed upon; and the tax collector would then issue permits which all deputies throughout the group would recognize. But the Elders who were working in the Laie plantation would not be exempted, as they could not be recognized as ministers of the Gospel. It was apparently the "permit" part of the business which our Elders had failed to comply with that had caused the trouble; at least we were so informed.

In the afternoon about sixty native Saints, the elite of the Honolulu branch, gathered at the mission house and treated us to a splendid dinner. It was gotten up in honor of the historian, who expected to leave Honolulu the next day for the Fiji Islands. The meal was a most excellent one, the food being well cooked and served in first class style. A number of the natives sat down with us (the white people present), at the same table, while the rest ate afterwards. The feast being over, the people gathered on and around the porch of the mission house and the members of the Honolulu choir who were present commenced to entertain the company by singing some beautiful songs, two of which had been composed specially for the occasion—one by Sister Mikanoe and the other by Elder Mortimer Kekela. Before the meal was partaken of most of the people had decorated themselves with flowers and leis, and the [illegible] the special [illegible] literally covered with them. He expected [illegible] a photographer, [illegible] his picture [illegible] his red [illegible] to one [illegible] and [illegible] to [illegible] for [illegible] their special visitors was a humble representative. I am [illegible] to acknowledge that in all my travels [illegible], I have never met a more [illegible] and affectionate people than [illegible] Hawaiian Saints, and I could say [illegible] because they [illegible] good ideas [illegible] to them from the [illegible] of my heart.

In the evening I delivered my historical lecture in the Salvation Army hall, as announced, on the subject "Practical [illegible] Religion." There was a good [illegible] audience among which were many of the Saints. It was nearly 8 o'clock, during which I endeavored to show what the Latter-day Saints had done in Utah and elsewhere in the "name" of practical religion, what we had done on the Hawaiian Islands during the past forty-four years, and what our five missionaries who are laboring at the present time throughout the nations of the earth are doing in a practical way—and doing it all as labors of love, such a thing as a hired or paid clergy being here not to the order of the Mormon Church. The strictest attention was paid throughout the entire lecture, and the speaker was only interrupted once, and then it was by the self same Methodist minister who had refused me the use of the Y. M. C. A. hall, and who no doubt felt very grieved to think that his influence was not sufficient to hinder me from getting the ears of the people at the Salvation Army hall. What specially brought him to his feet was my allusion to the fact that the hall mentioned was refused me on the alleged ground that a certain professed Mormon Elder, Walter M. Gibson had done wrong over thirty years ago; and I took the ground that such a cause for a refusal was far fetched indeed. It that was the only thing the people of Honolulu could give as a ground for their apparent deep seated prejudice against us, that prejudice was certainly unwarranted. Then the reverend arose to speak in addition to that the fact remained that the Mormons believed in polygamy, I answered that inasmuch as we had not written the Bible we could not consistently be held responsible for its contents. But as good Christians we believed that book to be the inspired word of God; and if it contained historical narratives or doctrines which some people could not believe, we could not help it. The reverend gentleman, however, had been informed wrongly, and [illegible] would now help [illegible] to [illegible] for [illegible] polygamy [illegible] Mormon Elder [illegible] Salvation Army [illegible] the [illegible] was [illegible] the [illegible] among the [illegible] Honolulu [illegible] Saints.

Hawaiian Mission.

1895

Wednesday, July 24. Elder Andrew Jenson journalizes as follows:

[illegible]

Friday, July 26. Elder Andrew Jenson, after spending a very pleasant time on the Hawaiian Islands, sailed from Honolulu, on the steamer "Miowera" to continue his labors in the interest of Church history in other missionary fields. He writes:

JENSON'S TRAVELS.

LETTER NO. XXI.

Friday, July 26. At 2 o'clock in the morning one of our members, a Chinese brother, called at the mission house at Honolulu and announced the arrival of the Miowera, but we soon learned that Brother Noall's successor was not along. There were, however, four other Elders on board bound for the Australasian mission, namely, James Clayson of Payson, Utah, David Lindsay of Bennington, Bear Lake county, Idaho, and Wallace C. Castleton and Horace W. Barton of the Twenty-first ward, Salt Lake City. These brethren visited the mission house at Honolulu early in the day, after Elder Dibble and myself had paid them a visit on board. Early in the forenoon the native Saints began to call to say good-bye, and at 10.30 a. m. I left the mission house in Sister Makanoe's carriage and went on board an hour later. Quite a number of the Saints came down to see me off, among whom Sister Makanoe who decorated me with a very liberal supply of flowers, lace and greens—a token of esteem and love with the Hawaiian people. After taking a most affectionate leave of Brother and Sister Noall, Brothers Edwin C. Dibble and George H. Birdno (the latter having come with a team from Laie), and the native Saints, I bid farewell to the shores of Hawaii and steamed out of Honolulu harbor at 12:30 p. m., bound for Fiji. Some of the Saints remained on the wharf waving their handkerchiefs as long as we could see each other. I shall never forget the native Saints of Hawaii. God grant that the promises made to their forefathers long ago may speedily be fulfilled. I watched the shores of Oahu vanish out of sight with a somewhat heavy heart; then conversed with my missionary companions till a late hour and retired to my state room, enjoying a good night's rest.

Saturday, July 27. Though the weather was fine and the Miowera glided smoothly over the waters of the great Pacific, I am not well all day, the motion of the vessel causing a feeling which had I yielded to it would have meant seasickness. At noon when the observations were taken, we found ourselves in latitude 17° 8′ 30″ north, longtitude 160° 53′ 30″ west. Distance from Honolulu 292.5, and to Suva 2,509.5 knots or nautical miles.

Sunday, July 28. All the missionaries attended Church of England services, conducted by the captain, in the forenoon; and in the evening commencing at 8 o'clock, we held meeting in the Social hall; nearly all the passengers were in attendance and paid good attention throughout. I spoke nearly one and a half hours on the history of the Mormon people and the principles of the Gospel. Brother Castleton led the singing and performed on the piano. We conducted our meeting in the usual way. At noon the ship's log read: Latitude 12° 43′ 00″ north, longtitude 16[illegible] 00″ west; distance made (since yesterday) 307 knots; distance from Honolulu [illegible] to Suva 2,[illegible].5 knots.

Monday, July 29. I spent the day writing and conversing with the passengers about religion and the Bible, a Dr. Collingwood, of Sydney, Australia, taking issue against me in most every point. The day was very warm. At noon the log extract read: latitude 8° 25′ 45″ north, longtitude 165° 40′ 15″ west. Distance sailed during the last twenty-four hours, 295.4 knots. Distance to Suva 1,907.1; from Honolulu 894.9 knots.

Tuesday, July 30. A sea bird called by the sailors a molley hawk flew about the forecastle of the vessel for a long time and occasionally came so near that we could have perhaps grabbed it with our hands, while a number of us stood watching it with considerable interest. Anything to kill the monotony of a sea voyage! A flying fish also jumped on board and was caught by Elder Clayson. At noon we were in latitude 3° 45′ 10″ north, longtitude 167° 53′ 45″ west. Distance sailed since yesterday at noon 310.1 knots; distance from Honolulu 1,209; to Suva 1,599 knots. Tonight I witnessed one of the most beautiful sunsets I have ever seen. All the natural colors known to humanity were exhibited in their supreme grandeur and beauty upon the overhanging clouds and upon the bosom of the ocean. A cool soothing breeze made the evening very pleasant, and I enjoyed it immensely while I spent the time in conversing with my fellow missionaries and the passengers. Though we are so near the equator it is not very hot.

Wednesday, July 31. About 8 o'clock in the morning we crossed the imaginary line known in our geographies as the equator, though the sun had appeared to us north of the zenith at noon for several days, this being northern summer and southern winter. Thus, for the first time in their lives, five Elders from the headquarters of the Church passed from the northern to the southern half of the world. At noon the log read: latitude 0° 50′ 00″ south, longtitude 170° 37′ 45″ west. Distance during the past twenty-four hours 319.7 knots; distance from Honolulu 1,525.7, and to Suva 1,276.3 knots. At about 11 o'clock we passed within a short distance of the little coral island known upon the maps as Mary's island—one of the Phœnix group. It is not inhabited.

Thursday, August 1. About 7 o'clock this morning we passed Hull island, another coral island belonging to the Phœnix group; it is at present inhabited by a number of guiana gatherers, and like Mary's island, it belongs to the Phœnix Guiana company. Hull island, which is about four by five miles in size, is 112 miles from Mary's island and 1,767 from Honolulu. We passed it on our starboard side, distance about two miles. At noon when the usual observations were taken, we were in latitude 8° 30′ 30″ south, longtitude 172° 44′ 45″ west. Distance sailed since yesterday at noon [illegible]. Distance to Suva 963, and from Honolulu 1,8[illegible].1 knots.

Friday, August 2. I spent most of the day writing letters, reading, and conversing with the passengers. At noon the [illegible] log showed: latitude [illegible] 2′ 1[illegible] [illegible] west. Distance [illegible] yesterday 31[illegible]. Distance to Suva [illegible], and from Honolulu 2[illegible] knots.

Saturday, August 3. Early in the morning we [illegible] of [illegible] mountain [illegible], Moto and Futuna, which [illegible] as [illegible]. [illegible] could be seen very plainly on our southeast side, and about [illegible] a. m. we [illegible] Moto, [illegible] at a distance of [illegible]. [illegible] about [illegible] miles long by [illegible], [illegible], and its highest point [illegible] 2,000 feet. Futuna is [illegible] miles long by five in breadth and its highest mountain peak has an elevation of about 2,500 feet above sea level. Both islands are inhabited. At noon we were in latitude 14° 45′ 15″ south; longitude 177° 47′ 00″ west. We had sailed 309 S knots since yesterday at noon, and we were now only 337 nautical miles or knots from Suva but 2,165 from Honolulu. At 11 p. m. we passed the Weilangilala light house on our left, which is the first point of the Fiji group; it is 174 nautical miles from Suva. During the night we passed through the Nanuku passage with islands of the eastern group of the Fiji Islands on both our right and left. On arising the next morning we were informed that there would be no Sunday on board the Miowera this week, as we had crossed the 180th meridian of western and eastern longitude during the night. This always meant the losing of a day in sailing west and the gaining of one going east. Thus, instead of Sunday we were told that this was

Monday, August 5. Very well. At 3 o'clock a. m. we were sailing close to the shores of the island of Batiki, on our starboard side, while on the opposite side the heights of the islands of Gau and Nairai, some distance away, added fresh beauty to the scenery. Other islands were in sight, among which Viti Levu, the largest island of the group, the outlines of a portion of which appear directly ahead. Batiki is 56 miles from Suva. At 12:45 p. m. the Miowera cast anchor off Suva wharf, and at 1:30 p. m. I landed with Mr. Joske, agent for the Canadian-Australian steamship company at Suva. He introduced me at once to Mr. A. M. T. Duncan, the Union Steamship company's agent, who offered me a free passage to New Zealand, via Samoa and Tonga, if I stopped over to go with their ships. The first steamer would leave for Tonga about the 15th, and another for Samoa about the 28th of the present month. Though this delay was not on my original traveling program, I decided to stop and endeavor to spend a short time at Fiji to the best possible advantage. Most of the passengers of the Miowera landed for a few hours at Suva, aamong whom were Elders Clayson, Lindsay, Castleton and Barton. About 4:15 p. m. I bid these brethren good-bye, as they returned to the ship to continue their voyage; and I was thus left alone among the strange and mixed population of Fiji; After watching the Miowera pass out of the harbor and disappear beyond the coral reef, I began to make inquiries about lodgings. I rented a room at the rate of seven shillings per week from a Mrs. Johnson, on Gordon street, near the centre of the town, and moved my effects there at once. After taking an evening ramble and conversing with a number of the white inhabitants I retired to my room and spent my first night in Fiji in comfortable sleep.

Tuesday, August 6. I spent most of the day making acquaintances in the town of Suva. Thus I introduced myself to the proprietor and editor of the Suva Times, Mr. G. L. Griffiths, who subsequently showed me several small favors. James Stewart, colonial secretary, who sent me a package of government literature to my room, Mr. G. Gardner, who gave me access to the only library in the town, and a number of others. I also spent some time reading and copying in the library, and in the evening attended a debate in the library on the question, "Is war ever justifiable?" in which all concerned took the affirmative.

The town of Suva, the capital of Fiji, is [illegible] situated on the Suva bay, on the south coast of Viti Levu. The principal street [illegible] Victoria Parade [illegible] [illegible]. All the business houses, while the residential part of the city occupies the [illegible] hillside which slopes westward to the

bay.

The [illegible] [illegible], [illegible] [illegible] Europeans, [illegible] [illegible] [illegible], [illegible] [illegible] [illegible] natives of the [illegible] Islands, the Carolines and other groups; there [illegible] a sprinkling of Samoans and Tongans. Nobody could tell me the exact number of inhabitants of Suva; but it appears not to exceed 2,000, of which about 800 are whites. Suva is distant from Sydney, [illegible] about 1,700 miles, from Auckland, New Zealand, 1,[illegible] miles, from Honolulu, Hawaii, 2,700, and from New Caledonia about 650.

The Fiji group consists of two large islands, Viti Levu (Large Viti) and Vanua Levu (Large Land), and upwards of 250 smaller ones, ranging in size from over 200 square miles (Taviuni) down to islets consisting of an acre or less of barren rock. All the islands make up an area of 7,451 miles, of which 4,112 miles belong to the Viti Levu, the largest island of al. This island is about 97 miles long from east to west, and 67 miles across from north to south at its broadest part, and is oval in shape. Its climate varies very considerably in different parts; generally speaking, the southern and eastern districts and greater part of the interior receive plenty of rain, while the northern and western parts, especially the coast lands are considerably drier. The mountain ranges are highest in the interior, where they attain a mean height of about 3,000 feet. The southeast trade wind prevails for about two-thirds of the year; it comes from the ocean laden with moisture. The average yearly rainfall at Suva is about 105 inches; further inland and closer to the mountains it is 145 inches. The Siga Toka is the most important river in the middle and southern parts, and Rewa in the eastern half of the island. There are other rivers of less importance. The Rewa is by far the largest of all the rivers in the group. In the northeastern part of the mountain ranges on Viti Levu lie the sources of numerous water courses, most of which make direct for the north coast and from either the Wai-ni Buka or the Wai-ni-Mala rivers. These after very tortuous courses of some thirty miles meet to form the Rewa. The length of this river is about fifty miles, and its general direction is toward the southeast; it drains about one fourth of the entire island of Viti Levu. Vanua Levu, the second largest island in the Fijian group, contains an area of 2,432 square miles; the third in size is Taviuni with an area of 217 square miles. Both Viti Levu and Vanua Levu are very mountainous, the latter having peaks which rise to about 5,000 feet above sea level. They are, like the Hawaiian Islands, of volcanic origin, well wooded and extremely fertile. The east or weather side is the most luxuriant, and teems with a dense mass of vegetation, huge trees, innumerable creepers and epiphytal plants. No break occurs in the green mantle spread over hill and dale except where such is effected by man. On the lee side the aspect is very different. Here one meets with a fine grassy country which here and there is dotted with screw pines. The dense vegetation is thoroughly tropical in aspect. On the mountains at an elevation of about two thousand feet are found hollies and many other kinds of trees, with bright colored orchids and delicate ferns and mosses. There are many perfumed barks and woods, but sandal-wood is confined to the southwestern parts of Vanua Viti, where it has been scarce for many years. Rats are plentiful in Fiji and were probably introduced by Europeans, and the dog, pig and fowl were domesticated when the islands were first visited by the whites. Birds are tolerably numerous, and resemble those of the Tonga and Samoa group. Lizards are comparatively abundant and varied, but there are only two kinds of snakes, where there [illegible] several kinds of tree frogs.

The Fiji Archipelago lies [illegible] the New Hebrides, [illegible] 20° south latitude and 179° longitude east [illegible] Greenwich. The [illegible] meridian passes through the group, and

[illegible] but all the immigrants keep [illegible] the [illegible] group [illegible] which obtains on the main islands, which are west of the meridian [illegible]. Fiji has [illegible] good natural harbors. Each one is [illegible] with a [illegible] through which [illegible] can be [illegible] protected by a natural breakwater.

Fiji is one of Great Britain's crown colonies, the affairs of which are administered by a governor, appointed by the Crown and Executive council. There is also a legislative council under the presidency of the governor, composed of the chief justice and other heads of departments as official members, and an equal number of unofficial members. The present governor, Sir John B. Thurston, is an old resident of Fiji, but new as to title. He is well liked by some and hated by others; but as "His Excellency" is absent from the islands at present, I have been unable to see him and thus form an opinion from his personal acquaintance.

The population of the colony according to the official census taken April 5, 1891, was 121 180. Of these 2,036 were Europeans, 1,076 half-castes, 6,468 Indians, 2,267 Polynesians (mostly from the Solomon Islands and Caroline group) 105,800 Fijians, 2,219 Rotumans, and 314 others. According to a census taken in 1881, the native population then numbered 114 748. This shows a decrease in ten years of 8,948; but it is claimed that the census of 1891 is not correct, that there are more natives than the returns showed. "The decrease," according to a statement made in a hand book to Fiji published by the government in 1892, "is due almost entirely to the high morality among the infants, the precise cause of which it is difficult to specify. Among other reasons advanced are the comparatively weak maternal feeling of Fijian women, the introduction of new diseases, such as measles, whooping-cough, influenza, etc., with which the natives cannot cope, and the disappearance of many of their old necessities and social customs which tended to ensure the close care of infant children.

"The Fijians are a well made, stalwart race, differing in color according to the location in which they live. The mountaineers show the frizzed hair and dark color of the Melanesian, while their neighbors on the coast betray a strong mixture of Malayo-Polynesian blood.

"In character they have been described as full of contradictions, but perhaps the unfavorable opinion of them is due to the fact that they are incapable of feeling any enduring gratitude or lasting attachment. On the other hand, they are very tractable, docile, and hospitable; and in war, when following their chiefs or European leaders, they have shown themselves brave and loyal.

"They have now all embraced the outward observances of Christianity. Having few wants, and blessed by nature with the means of supplying them, they are not spurred on to exertion by the want of money, and they dislike prolonged and sustained work; but in their own fashion they are industrious.

"They are by nature intensely conservative, and slow to discard their own customs in favor of those of civilized peoples; but the gradual use of European articles for which money must be procured has of late years led many of them to seek work on the plantations, and the supply of native labor is at all times equal to the demand. For clearing new ground or shipping cargo, they are by some settlers preferred to coolie (Indian) or Polynesian laborers.

"The government has aimed at disturbing their social and political organization as little as possible, and has hitherto most successfully controlled the people through their chiefs. The native laws are administered by native agents under supervision of European officers, and, although native officials make mistakes, the people on the whole have shown themselves worthy of being allowed a share in their own government. It would be impossible, without [illegible] expense, to replace the chiefs by white officials, and the experiment would be a [illegible]. The [illegible] recognition by the government of the leading chiefs [illegible] their [illegible] in the [illegible] place of the [illegible] in order to the government, they might become the [illegible] for discontent and [illegible].

"At the present time there is not a [illegible] in the [illegible] in the [illegible] of the [illegible] and, with [illegible] to [illegible] and the attainment of a higher moral standard, it is hoped and believed that the Fijians will be an exception to the alleged rule—that before the white race the dark must decay and disappear.

"Certain changes in the habits and in the food of the people must however be effected, and every attention is given by the government to this end."

Another authority speaks of the Fijians as follows:

"The Fijians are a dark colored, frizz-haired, bearded race with tall and muscular bodies, much superior to the Papuan race inhabiting the islands westward, both in regularity of feature and in degree of civilization. They exhibit, however, a considerable amount of intermixture with the Crown Polynesians of Tonga and Samoa, who have long ago established colonies in the Fiji Islands, and have to some extent modified both the customs and the language of the Fijians. Yet they are generally believed to belong to the Melanesian race, and differ from their Polynesian neighbors not only in their scanty dress, but in using the bow and arrow, and in making pottery, both arts being foreign to the true Polynesians."

My first impression on meeting the Fijians when the Miowera arrived in the Suva harbor, was rather an unfavorable one. Their appearance seemed to indicate partly African origin very plainly, and this idea still obtains with me; though their intermarriage with their Polynesian neighbors on the east entitles them to some of the blessings vouchsafed unto the promised seed—the house of Israel. I should be very pleased to see a mission established here by the Latter-day Saint Elders, though I have reason to believe it would require an extraordinary effort to make it a success. The Fijian language is not hard to learn. a young intelligent Elder, assisted by the Spirit of God, would be able to acquire it in a few months; and this would certainly be the first step to be taken for reaching the natives successfully.

The Wesleyan Methodists were the first to introduce their form of Christianity in Fiji. This was done in 1835 by the Rev. D. Cargill and the Rev. W. Cross. They now have churches or meeting houses in nearly every village in the group. According to the official report of the "Australian Wesleyan Methodist Missionary society for the year ending March, 1894, they had in Fiji at that time 846 churches, 475 other preaching places, 11 missionaries, 69 native ministers, 52 Catechists, 1,117 teachers, 2,325 school teachers, 2,064 local preachers, 3,680 class leaders, 21 English members, 30,583 native members, 5 299 native members on trial, 1,671 sabbath schools, 2,377 sabbath school teachers, 36,675 sabbath scholars, 1,671 day schools, 36,907 day scholars, altogether 99,031 adherents or attendants on public worship. Besides the Bible and a grammar and dictionary the missionary society has published seven or eight books in Fijian, and they are now (1895) also publishing a small periodical at Bayedeted by the Rev. A. J. Small

The Roman Catholics founded a mission in Fiji in 1844 and they have now about [illegible] adherents. The missionaries—14 in number in 1892—are of French nationality. The mission supports an orphanage for the children of Roman Catholic parents, and has established schools for European children both at Suva and Levuka.

The Church of England commenced operations in Fiji in 1870 and has now churches in both Suva and Levuka. There is also a Presbyterian church at Suva; and there is plenty of element out of which to make converts for the Church of Jesus Christ of Latter-day Saints.

ANDREW JENSON.

SUVA, VITI LEVU, Fiji Islands, August 8th, 1895.

Sunday August 15. On this and the following day a conference of the Maui Conference was held in Wailuku, of which the following report was published in the "Deseret News":

Maui Conference, Sandwich Isles,

August [illegible] 1895.

[illegible] for us to meet in Maui [illegible] on the island of Maui, [illegible] leaving [illegible] Wednesday, [illegible] for [illegible] the island. During the week meetings to [illegible] of [illegible] were held, [illegible] for the benefit of those who might [illegible] from [illegible] privileges.

Saturday morning we were delighted to see a large congregation of Saints from various day branches, who had come filled with faith (here) and a desire to be edified and instructed in the paths of truth and righteousness. According to programme the first day was devoted to reading of the scriptures, consisting of songs, revelations and lessons from the Book of Mormon translated into Hawaiian from the M. I. issued by President Matthew Noall for the benefit of Sunday schools and M. I. as conducted throughout the Hawaiian mission. The manner in which the exercises were conducted proved that the teachers and pupils had worked earnestly to make our conference a success. At the conclusion of the exercises Elder Wm. Hindenhall read a letter from the presidency of the Sunday schools of the mission, giving valuable instructions to the Sunday schools and M. I. associations concerning their future work, and how the different associations should be conducted. A supply the congregation assembled for services, and all went home, to return again at 7 p. m., when an excellent concert was given by the Saints which was conducted in a quietly manner.

Sunday, the 11th—When the hour for conducting our general meeting arrived the meeting house was filled to its capacity. Over fifty [illegible] delegates representatives from the branches of Waiehu, Wailuku, Pohakea, Kamaole, Kealia and Hana assembled their respective branches in being good [illegible] and contentment and journeyed till 2 p. m.

At 1½ p. m. we [illegible] in Hawaiian style under the shade of a large tree, [illegible] from the Saints. After [illegible] Elder Wm. Hindenhall [illegible] Elder Wm. Hindenhall read a letter from the presidency of the Chapel, followed by Elder Wm. Hindenhall read a letter from the presidency of the Chapel. Kekua, an old convert of President George Q. Cannon, bore a powerful testimony, strengthening the Saints to endure in the faith. Officers of the Church were sustained by unanimous vote and conference adjourned.

Our conference is in a prosperous condition. The Saints in general are trying to live up to the requirements of the Gospel, though [illegible] have been drawn from spiritual duties on account of late [illegible] troubles. Notwithstanding these disadvantages we have ordained into the fold twenty-two elders, seventeen of whom are converts. The health of the Saints so far as is known is good, and we all desirous of doing all in our power for the furtherance of the cause of God.

KEKUA.

1895

Waterman, August 17. President Noall having been informed by Elder Brimley, Presiding Elder of the North Hawaii Conference, per letter of July 13th that Kainuawa, his native assistant, had been guilty of adultery with Kaluapalaoa, who was laboring in the Kohala District in behalf of the Relief Society, President Noall ordered Kainuawa to be sent home to Laie for trial and on this date (Aug. 17th), at a special Priesthood meeting, called for the purpose, the case was investigated. The woman confessed, and, being sincerely repentant, was permitted to be rebaptized Aug. 22nd. The man, however, was stubborn and denied his guilt. His case was therefore postponed until after the return of Elder Brimley to Laie. In the meantime the native was instructed to refrain from administering or partaking of any of the ordinances of the Gospel. (Haw. Miss. Hist. Rec. B: 123)

1895

[illegible], August 31. Elder [illegible], who had been sent to preside over the Hawaiian Mission to succeed Elder Hall (released), arrived at Laie with his family (wife and four children.). For ten days cholera had been raging in Honolulu, 87 cases, of which 62 were fatal, having been reported. On this account the ship "Warimoo" upon which Elder Woolley had sailed from Vancouver, had been quarantined for over a week. After that time only those passengers who were booked for Honolulu were permitted to land. Immediately upon landing, Elder Woolley started for Laie and had only left Honolulu ~~the city~~ ten minutes when a strong guard was placed at the Pali to enforce the quarantine which prohibited anyone from entering into or passing out of the city. (Haw. Miss. Hist. Rec. B:124)

President Woolley and family arrived at Laie in good health and spirits at about midnight of August 31st.

1895

Saturday, October 5. Owing to the cholera epidemic it was considered advisable to dispense with General Conference. Consequently only a branch conference was held at Laie on this date. The Primary Association of Laie occupied the morning session, the afternoon session being occupied by the M.I.A. of the Laie Branch.

(Haw. Miss. Hist. Rec. B: 125)

Sunday, October 6. The Laie Branch conference was continued at Laie, the Sabbath school occupying the early morning and general meetings the balance of the day. (Rec. B: 125)

~~1895~~

Wednesday, October 23. The Elders of the Mission who had been unable to gather together on account of the cholera epedemic, having arrived at Laie, a Priesthood meeting was held, at which President Noall bade farewell to the Elders, after having presided over the mission nearly four years. Elder John D. Burt and family were also released, Elder Burt having spent nearly seven years in the mission. The new president, Elder Samuel M. Woolley, was introduced to the Elders and sustained unanimously.

During this time also the case of Kainuawa, a native Elder accused of adultery, was also tried and as he was unrepentant, he was excommunicated from the Church.

A number of appointments were made which were reported in a letter by Elder Fisher under date of Nov. 9th (Des.News 51:885)

(Haw. Miss. Hist. Rec. B: 125)

Before the Elders returned to their several fields of labor, ~~they erected~~ a stone cistern was erected on the old Lanihuli wind mill at Laie for the purpose of supplying the Mission House with water, the old wooden tank being worn out. The only expense to the mission was for the lime and cement, the labor being furnished by the brethren.

(Haw.Miss.Hist. Rec. B: 130)

1896

Friday, October 25. Elder Matthew Noall, wife and four children, left Laie, preparatory to return to their mountain home. Elder Noall had been president of the Mission for nearly four years and, with his wife, truly merited the honorable release which they received, as they had always been earnest, assiduous laborers in the cause of Truth. (Haw. Miss Rec. B: 127)

Tuesday, October 29. Elder John D. Burt and three children also took their departure from Laie homeward bound. Sister Burt left Laie the following day. Bro. and Sister Burt had also been diligent and untiring in their efforts to promote the work of the Lord on the Hawaiian Islands, Elder Burt having spent nearly seven years in the mission. (Rec. 127)

Monday, November 4. At 10 o'clock p.m. President Matthew Noall and Elder Burt and their families boarded the steamer "Warrimoo" for their homeward journey and some time during the night bade farewell to the grassy shores of "Hawaii Nei". (Rec. 127)

(Nov. 4)

Hawaiian Mission.

[illegible], President Matthew Noall [illegible] had presided over the Hawaiian Mission since Dec. '91, [illegible] is [illegible].

The Deseret News notices his return home as follows:

Elder Matthew T. Noall, recently president of the Hawaiian Island mission first addressed the congregation. He said the work of God was progressing very rapidly in that portion of the country. Ever since the year 1851, when President George Q. Cannon labored among that people, the Church in that country has been growing and each year sees its membership vastly increasing. The most devout and earnest Saints among them, however, are those who embraced the Gospel when it was first introduced there. Many of those who join the Church now-a-days, do so mainly through the influences of their parents and friends who have been members of the Church for years. They are a peculiar people—peculiar in their habits—but full of love and friendship for their follow man, so long as they are treated in a kind and friendly manner; but when treated otherwise, their temperament of hatred and enmity is aroused, much to the discomfiture of those who grieve them. They are a willing and faithful people, and although they are much given to lustful habits, when once they take upon themselves the name of Christ, they try with all sincerity and devotion to obey God's laws and commandments.

Elder Noall bore a strong testimony to the truth of the work in which he was engaged, and in conclusion made a few remarks in the Hawaiian language.

(Des. News 51: 181)

Hawaiian Mission.

1896

Saturday, Nov. [illegible]. Elder George [illegible] Fisher [illegible] the following which was published in the "Deseret News":

CONFERENCE REPORT FROM HAWAII

Laie, Oahu, Hawaiian Islands,
Nov. 9, 1895.

Owing to the recent cholera epidemic in the city of Honolulu, it was deemed advisable to dispense with our regular semi-annual conference, consequently we have no report to forward at present, yet a few lines from Hawaii may be of some interest to the many readers of your estimable paper, especially to those who have relatives and friends in this part of the Lord's vineyard.

Although the Hawaiian saints have, for some time, been inattentive and taken but little interest in religious matters, the majority received the intelligence that there would be no general conference with feelings of regret, for truly those are times that are looked forth to by both the natives and missionaries from Zion with eager anticipations when we are privilege to meet, under the same roof, heartily shake each other's hand in brotherly and sisterly love, and encompassed with the benign influence of God's Holy Spirit, enjoy the encouraging, comforting remarks and good instructions that are imparted on such occasions.

The prevalence of the above stated epidemic necessitated the Elders remaining in their several fields of labor on the various islands about a month longer than they otherwise would have done; but nevertheless Israel's little band laboring for the advancement of truth in the paradise of the Pacific, have again been permitted to assemble at our mission home and are at the present enjoying a pleasant vacation and visit before taking our departure to fulfill the appointments just assigned us.

After conversing with the brethren as regards the different conferences, I find it would be a difficult matter to acquaint you with a correct status of affairs for, as in other portions of the world, a report that would apply to some branches would be in direct controversy to others, meaning by this that the Saints in many districts are making some effort to improve themselves and thereby advance the work of God, while a great number are very sleepy and negligent, the Shepherd's voice of warning being but little heeded. When laboring in their midst we are usually kindly received and made as comfortable as their scanty circumstances will permit of; however, there is still existing in their ranks that feeling of bitterness to all foreigners that I have mentioned in previous correspondence, which frequently causes us much unpleasantness.

While progress in some directions among this people is almost imperceptible it would be untrue for me to say that the mission is retrograding, for, during the term of six months that has just expired 103 souls have entered into the fold of Christ through the door of baptism and 33 children have been blessed; quite an increase over last term, proving beyond a doubt that the "bread cast upon the water" has produced favorable results, the fact of which aids much in encouraging us to press onward in the noble cause and try with cheerful hearts to do the Master's will.

The "mea hou" (news) to report proves the truth of the old adage that "there is no large loss without some [illegible]; and is of a dual character—one an arrival, the other a departure. The arrival to our circle is a large, fat, bouncing boy born to Brother and Sister M. M. Harmon on Sunday, November 3rd. Mother and son doing nicely. The departure is the return of our beloved and much esteemed president, Elder Matthew Noah, and wife, accompanied by Elder John Brown and wife, to their home in lovely Zion at the close of their successfully performed missions. They have all labored long and diligently in this field and bear away with them our respect and heartfelt devotion.

Another important event worthy of mention was the arrival of our new president, Elder Samuel E. Woolley, with his wife and family, in Honolulu on August 31st, in good health and spirits. They are at the present with us at Laie, where a special meeting was held last evening and the following temporal and ecclesiastical appointments were made for the ensuing term: Samuel E. Woolley, manager of the Laie plantation, with Walter Scholes as assistant, M. M. Harmon, school teacher and bookkeeper, Alice Harmon, storekeeper, and Laura Fisher, assistant school teacher; the ecclesiastical appointments are, for Laie, S. E. Woolley, president of branch, with M. M. Harmon and Walter Scholes as counselors; Ella Birdno, president of the Primary association, with Alice Woolley and native, Mileama, as counselors; the Sabbath school and Mutual Improvement association are both presided over by natives the names of whom I need not mention; for the Islands—Sister Alice Woolley as president of the Relief societies, with Sisters Alice Harmon, Phoebe Scholes, Laura Fisher, Ella Birdno and natives Kekuewa and Kahuhu as counselors, and native Sisters Makanoe and Kapo as aides; E. C. Dibble as president of the Sabbath schools, with M. M. Harmon and John R. Jolley as counselors; Thos. Brimley as president of the Mutual Improvement associations, with Wm. H. Thompson and Wm. H. Mendenhall as counselors; Geo. H. Fisher as clerk of the mission and secretary of the Sabbath schools and Mutual Improvement associations.

Thos. Brimley, Geo. H. Birdno and native Kawahine, traveling Elders for the island of Kauai.

Wm. H. Mendenhall and C. L. Rooks, Oahu.

E. C. Dibble, John D. Hooper and native Keaiakahanna, Maui.

Geo. H. Fisher, Wilder T. Hatch and native Kaniuai, north Hawaii.

Henry Moss and Louis R. Jenkins, south Hawaii.

John R. Jolley and native Nakuaau, Honolulu branch.

Wm. H. Thompson, music instructor for the branches of Laie and Honolulu, Oahu and Wailuku, Maui.

The Elders will shortly depart for their respective fields of labor. All upon the mission are enjoying the best of health and spirits and feel to continue in the great work of publishing glad tidings of eternal salvation among this portion of Israel's children.

Ever praying for the welfare of Zion and truth, I remain

Very respectfully,
Geo. H. Fisher,
Clerk of Mission.

(Deseret News 51: 825)

31 December, 1895

HAWAIIAN MISSION.

Sixteen Elders from Zion and five missionary sisters.

Samuel E. Woolley, president.

Honolulu Conference: John R. Jolley, president.

Kauai Conference: Thos. Brimley, president.
Maui Conference: Edwin C. Dibble, president.
North Hawaii Conference: George H. Fisher, president.

Oahu Conference: Wm. H. Mendenhall, president

South Hawaii Conference: Henry Moss, president.

Laie Branch: Samuel E. Woolley, president.

" Plantation: Samuel E. Woolley, superintendent.

1895

Sunday, December 31. At the close of the year 1895 Elder Samuel H. Woolley presided over the Hawaiian Mission, assisted by the following Elders and missionary sisters: Melvin Harmon, Milton Scholes, Thos. Brisley, Jas. H. Thompson, Jas. Vandenhell, John A. Jolley, Geo. H. Fisher, Henry Loss, Wilder T. Hatch, Edwin C. Gibble, Chas. L. Rooks, Peter Kealakaihonia, George H. Birdno, John D. Hooper, Lewis R. Jenkins Alice M. Harmon, Phoebe Scholes, Amanda Fisher, Ella C. Birdno and Alice M. Woolley.

1873

Statistical Report of the Hawaiian Mission

Districts	President	Number of Churches	Licentiates from Band: Native Pastors	Licentiates from Band: Native Preachers	Licentiates from Band: Native Teachers	Ordained Members: Ordained Pastors	Ordained Members: Ordained Preachers	Ordained Members: Ordained Teachers	Ordained Members: Deacons	Ordained Members: Total Ordained	Ordained Members: Licentiates Native Male	Ordained Members: Licentiates Native Female	Ordained Members: Total Native Members	Ordained Members: Total Ordained Members	Ordained Members: Number of Communicants	Total Forces	Number of Churches	Baptized Now Members: Male	Baptized Now Members: Female	Baptisms: Adults	Baptisms: Children
Lahainaluna	Saml. E. Dwight	1	1	2	-	6	41	8	3	-	52	98	137	235	287	21	308	86	3	4	3
Honolulu	John F. Colby	1	-	2			56	16	15	9	96	213	335	548	644	118	762	239	27	5	1
Kona & Kau	D. H. Kanaina	11	-	1			45	12	11	11	79	131	196	337	406	68	474	131	1	5	5
Maui	Thos. Brimley	20	-	2			48	14	18	10	87	254	277	541	542	116	747	200	3	2	2
Hilo	E. C. Dibble	20	-	2	1		98	31	49	35	223	309	457	766	991	169	1146	174	24	4	10
Kohala & Kona, Hawaii	Geo. W. Fisher	22	-	2	-		57	47	33	36	200	296	438	734	934	239	1173	360	12	2	11
Kau & Puna, Hawaii	Henry Moss	11		2			57	11	9	11	152	125	172	297	379	96	474	130	9	2	-
	Grand Total	86	1	13	1	9	5	426	210	138	112	819	1628	1799	3427	1183	5284	1337	79	24	32

Statistical Report of the

...n the year ending Dec. 31, 1895

...se			Decrease												
Da Female	Children Received	Children Blessed	Excommunicated Male	Da Female	Members Removed Male	Da Female	Children Removed	Deaths Male	Da Female	Children	Births Male	Da Female	Marriages	Baptisms	Remarks
–	–	10	5	3	–	4	3	6	3	5	6	5	3	6	* Children of missionaries from Giron, 9 in all 5 under 5 years 1 Baptized
10	5	7						5	6	4	9	11	8	5	
3	–	14	2	–	4	6	1	7	2	4	3	4	1	6	
1	–	8	–	2	16	14	4	10	11		–	8			
3	–	14	4	–	4	6	2	24	13	4	12	13	2	2	
2	2	33	3	–	15	12	4	23	15	10	17	18	6	2	
3	1	10	–	–	3	[illegible]	3	2	3	–	6	9	7	12	
22	8	96	14	5	42	49	17	77	53	27	53	68	27	33	

Samuel E. Woolley
President of Mission

[illegible]
[illegible]

Thursday, January 2. Elder Charles L. Rooks, having been released from his missionary labors in Hawaii by advice of the First Presidency of the Church on account of frivilous conduct and familiarity with the opposite sex, left Honolulu, homeward bound, on the steamer "Warrimoo"

(Haw. Miss. Hist. Rec. B: 130)

Saturday, January 11. President Woolley, having efected a contract with the Wahuka Sugar Plantation Co. for the cutting, transporting and manufacturing of Laie's cane crop, the work of cutting cane was commenced, transportation being performed by the aid of four ox carts, three mule dump carts and two mule wagons, but this method of transportation being too slow, a few days later a railroad tract was commenced with the consent of the company and in ten days, with the aid of five teams with scrapers and one with a plow, and picks and shovels in the hands of willing workers, the task of grading was completed, a cut 20 ft deep being made at a cost of $200.00. After this the crop was cut and transported with success. (Haw. Miss. Hist. Rec. B: 132)

1896

Saturday, February 29. Elder Samuel E. Woolley, who immediately upon his arrival in the mission had made a careful survey of the plantation, and under whose direction several improvements in conditions had been made, purchased four imported mules at a cost of $540 for use on the plantation. (Haw. Miss. Hist Rec. B: 132)

Tuesday, March 31. As an experiment, a thousand pounds of fertilizer was purchased and scattered over about two acres of land at Laie. Mr. Wright, Manager of the Kahuku Plantation Co., kindly offered his services and showed Brest. Woolley how the fertilizer should be used to obtain the best results. This was the first extensive effort at fertilization made at Laie. (Haw. Miss. Hist. Rec. B: 132)

1896

Friday, April 3. As a commencement of the general annual Conference of the Hawaiian Mission, meetings were held in Laie. The Meetings of the Mutual Improvement Association and Sunday Schools of of the mission were held. George H. Fisher, the secretary of the mission writes:

The first day, Friday 3rd, was devoted to the Mutual Improvement Associations and Sunday schools, the former, presided over by Elder Thomas Brimley, occupying the morning services and the latter, under the presidency of Elder Edwin C. Dibble, the afternoon and evening. The exercises consisted of Gospel lectures, appropriate questions and decisive answers, instructive dialogues, recitations, essays, etc., interspersed with songs, reports of branch representatives, thirteen in number, and remarks of explanation and encouragement by the Elders, all rendered in a credible manner; the schools and associations of Laie, Honolulu and Kalwanui of Oahu, and a mixed class, comprising members of a number of the different organizations of the island of Kanai taking part.

(Des. News 51:788)
(Haw. Miss. Hist. Rec. B: 135)

Saturday, April 4. A conference of the Relief Societies of Hawaiian Mission was held in Laie. Elder Fisher writes:

The forenoon of April 4th, was occupied by the conference of the Relief Society, Sister Alice Wooley presiding. After the usual opening exercises and the reading of the statistical, financial and labor reports, the branch representatives, sixteen in number, briefly reported the condition of the societies from whence they came, the general expressions of whom render it possible to state that woman is doing a good work in this as well as in all other countries—the most active and enthusiastic societies however, being those whose geographical locality will permit of frequent visits to them by the missionary Sisters and Elders from Zion.

Sister Wooley, assisted by native Sister Ruth Kauhini as interpreter, made a few encouraging remarks and gave some valuable instructions to the Sisters; exhorted them to be faithful and diligent in the good work of the Relief society and advised them to live lives of purity, set good examples and bring their children up in the ways of the Lord.

The congregation was then edified for some time with encouraging remarks by some of the missionary and native sisters interspersed with a few vocal renditions and biographical sketches on the lives of some of the members of the Relief society whose noble deeds have caused them prominence in the Church.

A little before 2 o'clock in the afternoon of the same day, about 125 children of the Primary association gathered, as has been customary for some time past, at Lanihuli, the mission home and after being presented with badge and flag, formed in line and marched in military order under the management of Captain Pono, to the church building where services of the above mentioned associations, under the presidency of Sister Ella Birdno commenced, after the usual preliminaries, by the calling of the roll of both Laie and Honolulu associations, each member present responding promptly with an appropriate Bible verse or sentiment.

A nicely prepared program, comprising exercises similar to those of the Sunday school and Mutual Improvement Association, but principally in the English language, was tastefully and thoroughly enjoyed by all in attendance. The general and island authorities of the different organizations were presented in the respective meetings and unanimously sustained, those for the latter being as follows:

For the Relief societies—Alice Wooley, president; Alice Harmon, Phoebe Scholes, Laura L. Fisher, Ella Birdno, Kekuewa Nakuaau and Kahuhu as counselors, and Makanee and Kapo as aids, Tekuewa Nakuaau as secretary with Ruth Kauhini as assistant, and Samuel E. Wooley as treasurer.

For the Sunday schools—Edwin C. Dibble, president, M. M. Harmon and John R. Jolley counselors, George H. Fisher secretary, and Samuel E. Wooley, Treasurer.

For the Mutual Improvement Associations—Thomas Brimley, President, William H. Mendenhall and William H. Thompson, counselors, George H. Fisher, secretary, and Samuel E. Wooley, treasurer.

Some of the Elders and Sisters from Zion hold offices in the different organizations here at Laie but to avoid the occupying of too much valuable newspaper space, I will refrain from entering into branch details.

(Haw. Miss. Hist. Rec. B: 138) (Des. News 51: 788)

Sunday, April 5. The general meetings of the annual conference of the Hawaiian Mission were commenced in Laie. Three excellent and well attended meetings were held during the day and evening, at which spirited gospel sermons were delivered, etc. The following Elders and Sisters from Zion were in attendance: President Samuel E. Woolley, and Elders Melvin M. Harmon, Walter Scholes, Thomas Brimley, Wm. H. Thompson, Jno. R. Jolley, Wm. H. Mendenhall, Geo. H. Fisher, Henry Lee, Wilder T. Hatch, Edwin C. Dibble, Geo. E. Birdno, Louis P. Jenkins, John D. Rogers, Peter Laalakaikea, Alice Wooley, Alice Harmon, Phoebe Scholes, Laura Fisher and Ella Birdno. (Haw. Miss. Hist. Rec. : 140)

1896

Monday, April 6. The general conference in Laie was continued and concluded. Elder Geo. H. Fisher, in reporting this conference to the "Deseret News", writes as follows under date of April 15, 1896:

HAWAIIAN MISSION CONFERENCE

Laie, Hawaiian Islands,
April 15th, 1896.

Many of the Hawaiian Saints and all those of Zion's missionary band, laboring on these far off sunny isles for the advancement of truth, have indeed witnessed and [illegible] another time of great [illegible], for there is doubtless no record on [illegible] pages of Church history in this land, of a more excellent, lively and enjoyable conference than the one of four days duration, concluded here at Laie, mission headquarters, on Monday night April 6th, 1896, under the superintendency of Elder Samuel E. Wooley.

The weather was beautiful throughout; the invigorating breezes from oft the placid Pacific were incessant and all nature seemed to smile as it were, with expressions of joy and shout with us "Hosanna to God and the Lamb."

The various branches of this and the adjacent islands were, considering the financial condition of the people and the distance they were required to travel, fairly well represented, the meetings were filled with attentive listeners, the average attendance being 300, and a spirit of love for the work of God and a hunger for righteousness prevailed; and in turn all present feasted, not only on the real "bread of life," but on the fattings of the herd also, together with that ancient article known as "poi," which generally causes the new comer from Zion to think within him or herself if no public declaration is made, that "there is no place like home, sweet home." The hospitalities of Laie's residents were generously extended.

The general Church meetings of conference, occupying Sunday and Monday the 5th and 6th evenings included, were devoted principally to excellent advice and interesting encouraging remarks on instructive and important subjects by the Elders from Zion, during which time, in connection to the reading of statistical financial and labor reports by the clerk, upwards of twenty native Elders, representing the various branches of this and adjoining islands, reported the spiritual condition of affairs in the districts from whence they came, and the general Church authorities and island officers were unanimously sustained, the latter as follows: Samuel E. Wooley, as president of the Hawaiian mission of the Church of Jesus Christ of Latter day Saints, with Melvin M. Harmon, Walter Scholes, William H. Thompson, Thomas Brimley, John R. Jolley, George H. Fisher, William Mendenhall, Henry Moss, Wilder T. Hatch, Edwin C. Dibble, George H. Birdno, Lewis R. Jenkins, John D. Hooper, Alice Wooley, Alice Harmon, Phoebe Scholes, Laura L. Fisher and Ella Birdno as counselors; George H. Fisher as clerk of mission.

The following were appointed to labor for the ensuing term in the different conferences opposite their names: Thomas Brimley and Wilder T. Hatch, Kauai; Edwin C. Dibble and native Kalaauula, Oahu; George H. Fisher and Lewis R. Jenkins, Maui; Henry Moss, George H. Birdno and native Kauhini, North Hawaii; John R. Jolley and John D. Hooper, South Hawaii; Samuel E. Wooley, Melvin M. Harmon and Walter Scholes, Laie branch; William H. Mendenhall and native Moke Nakuau, Honolulu branch for a few weeks, principally in a temporal capacity, after which he is to go to Wailuku, Maui, as musical director of that branch for the remainder of the term.

The following temporal appointments were sustained viz: Samuel E. Wooley as manager of the Laie plantation with Walter Scholes as assistant; Alice Wooley as superintendent of domestic affairs with Alice Harmon, Phoebe Scholes, Laura L. Fisher and Ella Birdno as assistants; Melvin M. Harmon as school-teacher and book-keeper; Alice Harmon as store-keeper, and Laura L. Fisher as assistant school-teacher.

Releases:—Peter Kealakaihema, native Elder from Zion, was honorably released to procure family genealogies and return home some time during the summer, he to perform missionary work here, however, until departing but to labor under no special appointment.

The evening services of Monday ended the conference. President Wooley delivered the closing address in which he expressed his gratitude to the Almighty for permitting so many to assemble in general conference under such peaceful, favorable circumstances. He reviewed briefly the good work of the past term, extolling all who had been engaged therein; exhorted all to heed the excellent advice that had been imparted and ofter dwelling at some length on the duties of those possessing the Priesthood, finished by evoking heavens' richest blessings on all.

In conclusion, with greatful hearts, we must add that a spirit of love, peace and union prevailed throughout the entire conference, all the exercises of the organizations were rendered in a commendable manner, demonstrating earnest and assidious labors on the part of both teachers and pupils, and the impressive timely remarks imparted by the servants of God were effectual in gladdening the hearts, strengthening the faith and increasing the hopes of the Saints, causing them to feel, as they returned to their homes, that they had drank at the fountain of life, feasted on rich food and been participators in a general refreshing from the Spirit of the Lord.

Respecting the present spiritual status of the mission, as a whole, we feel that notwithstanding we may have occasion to regret the defection of a few who have made shipwreck of their faith, and the spirit of inactivity, indifference and now observance of religious duty that is in many instances prevalent, we have every reason to be encouraged in the onward progress and general prosperity of the cause of Zion in this land, 208 baptisms and 110 children blessed being, brief, the partial results of the labors for the six months just expired.

The glorious cause of truth is progressing on the right and on the left and the true Church of Christ is moving steadily onward, gaining in prestige, and adding to its ranks almost daily—proving the truth of the scriptural statement, "Cast thy bread upon the waters for thou shalt find it after many days." the which being a source of pleasure, gratification and encouragement not only to those of us who are here now but perhaps to all who have preceded us as embassadors of salvation on "Hawaiinei the paradise of the Pacific."

We are all fairly well, happy and rejoice in bearing the glad tidings of a noble and just cause and feel that when truth gains her rightful position in the world, our exquisite joy will cause the petty trials that are encountered while in the missionary field to vanish into insignificance.

Geo. W. Fisher,
Clerk of mission.

(Haw. Mission Hist. Rec. B: 144) (Des. News 51:708)

1896

Sunday, June 7. Elders Joseph H. Brinton, Geo. F. Cazff and Sister Tryphena Cazff arrived at Honolulu from Zion, having been called to labor as missionaries in Hawaii.

(Haw. Miss. Rec. 3: 151)

Tuesday, June 9. Elder Geo. H. Fisher visited the extinct volcano Haleakala, on the island of ~~Hawaii~~ Maui. He wrote the following account of his visit to the "Deseret News":

THE LARGEST VOLCANO.

It was in the month of June last, ninth day if I remember rightly, that I, accompanied by a little native boy ten years of age, set out for a pleasure trip to view one of Hawaii's wonders—Haleakala (the house of the sun), the largest extinct volcano in the world. The day was beautiful, the broad canopy of heaven was cloudless, Hawaii's sun beamed in the zenith of its splendor and a balmy breeze floated gently o'er the land that certainly must have invigorated all with whom it came in contact.

It was 1 o'clock p. m. when, after having provided ourselves with a day's rations of food, such as could easily be carried in the saddle bags, we mounted our steeds and departed from Pulehu, which consists of quite a number of houses scattered in anything but close proximity to each other among the prolific puniui (cactus) a few miles up from the base of the mountain at an elevation of about 1,800 feet. (I will here state that it was at this place or near vicinity that our beloved Brother George Q. Cannon labored so diligently in the morning of the 50's to first establish the Church of Jesus Christ of Latter-day Saints in this land and sound the notes of salvation in the ears of the Hawaiian race).

Our destination being the top of the mountain, we decided to make the ascent by the shortest route possible, consequently started straight up the slope for a mile or two through the corn and bean fields of the Portuguese planters, thence by a cut off way over the rolling hills beyond.

After proceeding for some distance over the what from below appeared to be tolerable smooth country, but which in reality was quite the contrary, we found ourselves in the midst of perplexing circumstances, as on account of the sharp ragged lava beds, thick underbrush and many deep holes and gorges a halt with the animals was necessary; yet I continued some little distance on foot in search of an opening, but, alas! with no available result—to get out of the difficulty we were compelled, much to my displeasure, to turn back and go down the mountain side. By my calculations in the day of the contrary moon time was lost and in order to make up for the same I urged my mule all I could, resolving not to be out after night in that locality was anything but desirable.

Thus we journeyed, finally coming to a place where a road leads up from Makawao, the road we followed to the summit, reaching here with a hurried motion just in time to witness one of the most glorious sunsets imaginable.

The mantle of night soon spread over the earth, and as no moon was visible scenic observation was postponed until the morning. There on the top of that lonely mountain, within a hundred feet of the immense crater, stands a rude stone structure, which was built by general subscription by the residents of Maui, at a cost of $600, in the autumn of 1894, for the accommodation of visitors. Its dimensions are about 20 feet long by 12 feet wide, walls 20 inches thick and no higher than necessary for a six-footer to enter comfortably. The roof is corrugated iron. Near by is quite a large cement cistern with pipes so arranged as to catch the rain water from off the house, which is ample supply for all who visit the place, animals included. Fortunately the back door of the house was unlocked, which permitted us with grateful hearts to share the shelter that Craigielea afforded. We found the place provided with several rough folding canvas cots, some bedding, camp cooking utensils, etc., therefore a repast was soon prepared and partaken of with much gusto, after which I gazed for some time into the cheerful blaze in the large fireplace and almost thought myself "back among the old folks once again."

Presently I retired, but did not enjoy the "peaceful sleep of the just" as, strange as it may sound for that time of the year in the tropics, the chilly mountain winds whistled through the holes and crevices penetrating to the very core. As the first faint streak of dawn appeared we arose and went out to view the surroundings, our teeth chattering a hornpipe, for truly it was cold. At 5:20 o'clock I stood on the brink of that famous crater and with amazement gazed intently on the magnificent works of the Master Architect, greeting the sun with an "aloha ae" as its brilliant head peeped from behind the various tinted cloud-rack. After a moment's contemplation of the sublime, lovely and skilful workings of the infinite Almighty, I was [illegible] to realize, more clearly than ever before, the [illegible] insignificance of puny mortal man. [illegible] was, my heart swelled with joy and I uttered praise, honor and glory to God on high.

The crater at the volcano is 20 miles in circumference; extreme length [illegible] miles, extreme width [illegible] miles; elevation of summit 10,032 feet. The depth of crater is about 2,000 feet, and the descent from top can be made quite easily on horseback, as in some places [illegible] are made and the surface of the ground is a sort of fine gravel

1896

and chickens. Many wild cattle, goats, sheep and turkeys are found there, which furnish good sport for the hunters. From the floor rise some thirteen or fourteen pillars or cones, which are about 700 feet high, but did not seem to me, looking from above, to be more than 100 feet.

How grand it would have been to have seen that immense basin as it once was, filled to the brim with a surging, angry mass of molten lava, the mighty pressure of which caused the walls to rend asunder on the north and east letting it go dashing, splashing and roaring like the artillery of heaven down the mountain side into a watery grave—the ocean.

The grand, awe-inspiring scene that was unfolded sent a thrill of admiration to my soul and made an impression that will never be obliterated from the tablet of my memory. There immediately before me was the wonderful old scrater while off in the distance to the southeast could be seen the lofty peaks of Hawaii (Maunakea and Maunaloa) which were nearly 4,000 feet higher than the point on which I then stood, towering above the dense mass of fleecy clouds that completely filled the entire twenty-six mile channel and in the opposite direction, to the northwest-like, was a striking view of the western portion of this island, beyond which on either side stretched the broad expanse of a calm summer sea.

This island (Maui) is a sort of a doublet known as East and West Maui, the one portion being connected to the other by a nearly level tract of land containing about fifty square miles, the south side of which is penetrated by the peaceful bay known as "Maalaea," while the Kahului bay cuts in from the north, the distance from one to the other being about seven miles. The eastern portion is much the larger, being about one hundred miles in circumference at the base—the gradual slopes culminating at the crater, the elevation of which, as above stated, being 10,032 feet—while the western portion is but about [illegible] miles in circumference the elevation of its highest peak being only 5,[illegible] feet. Although East Maui possesses the world famous volcano, West Maui is by no means void of an attractive spot, for there, beautifully robed in brilliant verdure, is the picturesque valley of "Iao"—the Yosemite of Hawaii—celebrated as the scene of one of the most bloody battles in Hawaiian history, at the mouth of which is situated the bustling little village of Wailuku the principal town of this island and third in importance in the Republic.

At 9 a. m., after a quiet breakfast, I briefly made note of my visit in the record book, kept at the house for that purpose, (I evidently being the first Mormon Elder that had shared the shelter of that little rock cabin,) bade good-bye to those parts, and returned to my staying place at old father Pato's—the descent being more pleasant by a multiplied ratio than the ascent.

I will here state that since November 1891, I have labored on these far off sunny isles as an embassador of the true Gospel of Jesus Christ, trying in my weak way to disseminate its beautiful and glorious principles of light and truth among this poor downtrodden but warm hearted race of God's children—the Hawaiians. Since April last I have labored on this island in company with Elder Lewis R. Jenkins of Plain City, Utah, having just completed an entire circuit of the same We are in excellent health and are enjoying our labors and the work of God is fairly progressing. Although I have encountered some trials, sacrifices and difficulties, my missionary days, from the beginning, have been those of happiness and I am truly grateful to the Lord for the many valuable experiences therein gained.

With a fervent prayer for Zion and the onward progress of her noble and just cause.

I am very respectfully,

GEORGE H. FISHER.

Box 410, Honolulu, H I.

(Des. News 51:498)

Tuesday, June 30. During the month of June the Elders in charge of the Laie plantation, with their assistants, were busy making portable flumes, by means of which they were enabled to carry water from the windmill in many directions to about sixteen acres of cane, the weather being extremely dry. (Haw. Miss. Hist. Rec. B: 151)

1896

Sunday, July 18. Elders William C. Farrell and William D. Hill arrived at Honolulu as missionaries to Hawaii. Elder Farrell had previously labored as a missionary in the islands, but on this occasion, being in poor health, he was appointed to labor as circumstances would permit. (Haw. Mist.Rec. 3: 151)

Friday, July 24. Elder Melvin M. Harmon and Walter Scholes, also Sisters Alice Harmon and Phoebe Scholes, having been honorably released from their missionary labors in Hawaii, sailed from Honolulu, homeward bound, per steamship "Warimoo". The "Deseret News" notes the return of these Elders as follows:

Elder M. M. Harmon and wife, and two children, of St. George, Washington county, and Walter Scholes and wife and child, of this city, made a call at the News Wednesday. They returned Tuesday from the Hawaiian islands, where they have been laboring as missionaries. Elder Harmon and wife left this city on April 23, 1893; he was engaged most of the time in teaching the Laie school, while she spent much of her time in keeping the store.

Elder Scholes left this city July 2, 1893, and held the position of assistant manager of the Laie plantation. His wife joined him ten months later, and assisted in missionary labors as circumstances required. They report the Hawaiian mission to be in a prosperous condition, and much good is being done among the natives. The return voyage was a pleasant one though marred somewhat by seasickness. Young Irvin Harmon, who was born on the islands misses the native "poi," of which he has become very fond, though his parents did not take very kindly to that kind of food.

(Des. News 55: 234)

Hawaiian Mission.

1896

Saturday, August 15. Elder Peter Kealakaikomua, who was released at the April Conference, sailed for his home in Skull Valley, Utah, per steamship "Australia". Three native Saints accompanied him to Zion.

(Haw. Conf. Hist. Rec. B: 152)

1896

Wednesday, Aug. 19. Elder Thomas Brimley, who had labored three years in the Hawaiian Mission, was honorably released to return home on account of the severe sickness of his father.

to Zion. He sailed from Honolulu Aug. 21st on the steamship "Mioqera" (Mis. Rec.) 152)

The "Deseret News" notices his return as follows:

Elder Thomas Brimley of the Fifth Ward, this city, gave the News a pleasant call Tuesday afternoon on his return from a mission to the Sandwich Islands. Elder Brimley left his home for the mission field August 12, 1893, and while absent has labored on all of the islands of the Hawaiian group. The missionaries while laboring among the Kanakas, receive very hospitable treatment and meet with much success in disseminating the principles of the Gospel. There are now on the islands fifteen Elders and four sisters from Utah, all of whom are laboring indefatigably for the promulgation of the principles of life and salvation. The Mormons have no opposition to contend with in this field and many of the natives have allied themselves with the Church of Christ. Elder Brimley returns home in good health and strength and while he has highly enjoyed his labors while away, he is pleased to find himself once more in the peaceful valleys of the Rocky mountains.

(Des. News 53:406)

1896

Saturday, October 3. A Primary conference was held in Laie, of which George H. Fisher, clerk of the Hawaiian Mission, gives the following report:

The Primary conference of the Laie and Honolulu associations, under the superintendency of Sister Ella Birdno, occupied the afternoon of Saturday, October 3rd, which was the first meeting of our general conference here at headquarters. An appropriate program of ordinary primary exercises, replete with Gospel precepts, was creditably rendered by the little ones, principally in the English language; the whole reflects much credit both upon them and their zealous teachers.

(Des. News 53: 721) (Haw. Miss. Hist. Rec. B: 155)

Sunday, October 4. The general semi-annual conference of the Hawaiian Mission convened in Laie. Elder Fisher writes as follows:

The general Church conference convened at 10 o'clock Sunday morning, October 4th, with President Samuel E. Woolley in charge and the following Elders and sisters from Zion in attendance, viz: William A. Thompson, John R. Jolley, George H. Fisher, William H. Mendenhall, Henry Moss, Wilder T. Hatch, Edwin C. Dibble, George H. Birdno, Lewis R. Jenkins, John D. Hooper, Joseph H. Brinton, George P. Garff, William G. Farrell, William D. Hill, Alice R. Woolley, Laura L. Fisher, Ella C. Birdno and Tryphena Garff.

After the usual opening exercises the Sacrament was administered by Elders Jolley and Dibble, and passed to the congregation by the native Elders, during which time the Laie choir discoursed sweet strains of melodious song and the Spirit of God cheered the hearts of all present.

President Woolley delivered the opening address, which occupied the greater portion of the remaining time of the morning services, and after welcoming all, expressed his gratitude to the Lord for His tender mercies in preserving us in peace and plenty through the past term, and permitting so many again to assemble under such favorable circumstances to feast at the fountain of life as it were, and be taught of His ways that the faith of each might be strengthened and hope increased to the extent that the commandments of God be obeyed and His will be done. He then dwelt at some length in demonstrating the blessings that we enjoy as Latter-day Saints by making a comparison with the condition of the outside world in general, impressed those bearing the Priesthood with the importance of their calling and the various duties required of them, and concluded by exhorting all to cease doing evil and continue in righteousness to the end.

The general Sunday school union occupied the afternoon and evening of Sunday, 4th, with E. C. Dibble presiding. The schools of Laie, Honolulu and Kaluanui of this island were the participants in the exercises; the superintendants being respectively Will G. Farrel, Kamaawe and Kawahinehaipule. The program, consisting principally of spicy class exercises, some dialogues, essays, recitations, etc., clearly demonstrated tasteful arrangement and careful consideration coupled with indefatigable efforts on the part of the teachers, and was rendered in an admirable manner by the interested pupils, all of which point directly to marked progress in the Sunday school work on these far off isles of sunny Hawaii.

(Haw. Miss. Hist. Rec. B: 155) (Des. News 53: 721)

Monday, October 5. The conference at Laie was continued. The report in the "Deseret News" is as follows:

The morning services of Monday, October 5th, were devoted to the Relief Society conference, which was called to order at 10 o'clock by President Alice R. Woolley, who, after the ordinary opening preliminaries assisted by Sister Fernandez as interpreter, occupied some time in addressing the congregation. In substance she said that she felt grateful to the Lord for permitting her again to meet so many in general conference, and had derived much satisfaction in hearing the servants of God report how the good work was progressing and the Gospel of truth spreading. She instructed the sisters to be diligent in the cause of the Relief Society, for it was a grand work; nothing would give more joy and contentment of soul than to help others, relieve the poor needy and nurse the sick, etc. She advised all to be humble, observe the word of wisdom and teach their children good morals by example. She dwelt for some time on the proper mode of government in the societies and concluded by exhorting all to be united and attend meetings regularly.

Sister Laura Fisher said she derived much pleasure from meeting with the Relief Society, and stated that the object for this meeting was to listen to the reports, worship the Lord and be instructed as to our future welfare; she said that we could not live by bread alone, but by every word that proceedeth forth from the mouth of God; hence our assembling in general conference that we might be taught by His servants. Encouraged the sisters to continue to be diligent and faithful.

Ten branch representatives then reported the condition of the several societies from whence they came, after which the congregation was edified for some time with brief remarks of encouragement by some of the native sisters, the same being interspersed with a number of instructive essays and a few songs.

The afternoon and evening of Monday were devoted to the Mutual Improvement conference, with Elder William H. Mendenhall presiding. The associations of Honolulu, Laie and Kaluanui took part, the former occupying a portion of the afternoon, while the latter two occupied the evening.

The program consisted of Gospel lectures, class exercises, dialogues, songs etc., appropriate for the education and instruction of the rising generation. All the participants did their parts well and justly merit praise.

The general and island authorities for this organization and others were presented in their respective meetings and unanimously sustained, those for the Mutual Improvement association being William H. Mendenhall president, Wilder T. Hatch first, and John D. Hooper second counselor, Joseph H. Brinton secretary, and S. E. Woolley, treasurer. For the Relief Society—Alice R. Woolley president, Ella C. Birdno, Tryphena Garff, Kekuewa Nakuaau, Makanoe and Kapo counselors; Kekuewa Nakuaau secretary, and Tryphena Garff treasurer. For the Sunday schools—Edwin C. Dibble president, Henry Moss first, and Lewis R. Jenkins second counselor; John D. Hooper secretary, and S. E. Woolley treasurer.

(Haw. Miss. Hist. Rec. B: 159) (Des. News 53: 721)

1896

Tuesday, October 6. The conference at Laie was continued.

Elder Fisher reports the day's proceedings as follows:

The same congenial and enthusiastic spirit that characterized the above meeting of general Church conference continued in the remainder of the meetings which were held on the morning, afternoon and evening of Tuesday October 6th, the time being devoted principally to the Elders from Zion, who spoke with power from on high, on the Gospel principles, imparted many valuable instructions and gave an abundance of much needed advice, which if heeded will greatly benefit this portion of the house of Israel, and raise them to a higher standard of purity. There were four zealous native missionaries who reported their labors and also spoke encouragingly, expressing their appreciation in being blessed of the Lord and chosen by those in authority to render assistance to such a noble cause

During the meetings the reports o the various branches were rendered by the respective representatives in attendance, the number of branches reported being thirteen. On Tuesday afternoon the labor report, showing 239 baptisms, 118 children blessed, 35 rebaptisms and 34 ordinations to Priesthood, and the general financial report—both for the six months ending October 6th—were read by the clerk, and the general and island authorities were presented and unanimously sustained, those for the latter being as follows: Samuel E Woolley president of the Hawaiian Mission of the Church with all the Elders and sisters previously mentioned in their various capacities, also Edwin C. Dibble clerk of mission, successor to the writer, who is numbered among those to return home soon.

At the close of the meeting President Woolley announced the release and the appointments for the ensueing term which were as follows.

Releases: Elders William H. Thompson, John R. Jolley and George H. Fisher, and Sister Laura L Fisher, having fully completed their missions, were honorably released to return to their mountain homes.

Appointments--Temporal: Samuel E. Woolley as manager of the Laie Plantation, with Joseph H. Brinton as his assistant. George P. Garff as school teacher and book-keeper, Tryphena Garff assistant school teacher. Alice R. Woolley superintendent domestic affairs with Ella C. Birdno and Tryphena Garff as her assistants. Laura L. Fisher has been store-keeper since July 20th, she returns home soon, and at the present writing that vacancy has not been filled.

Ecclesiastical: Samuel E. Woolley president of the Laie branch, with Joseph H. Brinton and George P. Garff as his counselors; William H. Mendenhall president of the Honolulu branch; John D. Hooper president of the South Hawaii conference; Lewis R Jenkins president of the Maui conference, with native Amaka as assistant; Wilder C. Hatch and William D. Hill to the Kauai conference, E. C. Dibble and William G. Earrel to the Oahu conference, and Henry Moss and George H. Birdno to the North Hawaii conference.

The evening services of Tuesday, the 6th, ended the conference, which was indeed interesting and we trust beneficial,

President Woolley delivered the closing address. He said he felt that all present had certainly partaken freely of the bread of life, and he was desirous that each one give to others as freely as they had received. After thanking the people kindly for their generous treatment of the Elders during the past term and asking them to continue likewise in the future, he closed his remarks by encouraging all to press boldly onward in the work of the Lord. He offered the benediction and adjourned conference to meet at Laie April 6th, 1897.

(Haw. Miss. Hist. Rec. B: 165) (Des.News 46:721)

Friday, October 9. Elder George H. Fisher, in reporting the Hawaiian Mission conference, comments as follows:

HAWAIIAN MISSION.

LAIE, Oahu, H. I., Oct. 9th, 1896.

Once more the boundless love and kindness of the Lord has been extended generously in behalf of our little band of toilers, struggling to uphold the ensign of truth in a foreign land, and the Saints in general of these balmy isles; for our general conference, of three and a half days' duration, just closed here at Laie, was a success in every feature, for which we feel to shout praises to the Giver of all good.

Regardless of the fact that the fall conference is always considered of less importance than the spring conference, and is looked forward to with less anticipation by the people, our meetings were more numerously attended this time than they were last April, the average attendance being 305, the majority of whom were attentive listeners and seemed to enjoy hugely the interesting and excellent exercises of the various organizations in connection with the encouraging and timely remarks imparted by the servants of God.

The greater portion of the above stat-

(Oct. 9)

[illegible] were residents of Laie, the relatives of other branches of the Island, as a representation of the adjacent islands of the group, being comparatively limited, owing to the announcement in April last that district conferences would be held in the several fields for the various organizations, and thus dispense with the expense and trouble of semi-annual visits to headquarters for exhibition, which plan was intended to benefit the people not only financially but spiritually as well, by thus making it possible for more to attend these conferences.

In conclusion, I take pleasure in adding that a spirit of love, gladness and unity was prevalent in the conference from beginning to end. The Gospel of Christ was preached in power and clearness, not only by the Elders and sisters, but by each one in turn, large and small, who took part in the different organizations; for the exercises were replete with beautiful morals and precepts, that tend to strengthen our faith in all that is good, and were sufficient to create within the breast of any wanderer a fond hope that would point him or her from of this world's darkness to the light of heaven. The people from the outside branches were well cared for by the residents of Laie and dispersed with the best of feelings.

In general the future prospects of progress for the work of God in this fair land are indeed encouraging. The process of sowing and reaping goes on continually. Many are being aroused from slumber and the increased interest taken in religious affairs is noticeable.

One marked feature is the improvement of the Saints in caring for the Elders. Community is more receptible of late, as many are getting their eyes opened and are arriving at a conclusion that the Elders of Zion have not been connected with the political strife that has been so prominent in Hawaii of late years, but have been laboring incessantly in the cause of the people for their benefit, calling them to repentance and showing them the strait and narrow path that leadeth to life eternal.

"The harvest is great and the laborers are few" in this part of the vineyard. Our little band are all in good health and working zealously for the advancement of truth, and join with me in wishing your estimable paper success and prosperity, and in supplicating Him who dwelleth on high to bless all who are seeking to learn of His ways and do His will. On June 7th Elder Joseph H. Brinton, Elder George P. Garff and Sister Tryphena Garff arrived in Honolulu from Zion. On July 18, Elders Will G. Farrell and William D. Hill arrived in the mission. On June 26, Elders Melvin M. Harmon and Walter Scholes and Sisters Alice Harmon and Phoebe Scholes, having fully completed their missions, were honorably released, and on July 24 they returned home per Steamship Warrimoo. On August 19th, Elder Thomas Brimley, who had labored three years in the mission, was honorably released on account of the illness of his aged father, and returned home a few days later.

GEORGE H. FISHER,
Clerk of Mission.

(Des. News 52:721)

Friday, October 22. Elders Wm. H. Thompson, John R. Jolley, George H. Fisher, Sister Laura J. Fisher and daughter Henrietta, sailed from Honolulu bound for Zion per steamship "Miowera" (Haw. Miss. Hist. Rec. B: 173)

Elder William Henry Thompson, of Price, Carbon county, left this city on August 14th, 1903 on a mission to the Hawaiian Islands, and he arrived here, on his return from that mission on the 10th instant. He labored on the islands of Oahu, Hawaii, Maui and Lanai, as a rule meeting with fair success, and enjoying his labors. He not only labored in the ministry but worked at carpentry and taught music.

The mission is progressing, and the Elders now laboring in it are faithful and zealous. There has been an increase in the number of baptisms of late, and the prospects are encouraging. Elder Thompson had good health during his mission, and returns home enjoying that blessing. He will probably locate in this city.

Deb. News, 52:726

31 December, 1896.

HAWAIIAN MISSION.

Seventeen Elders from Zion and three missionary sisters.

Samuel E. Woolley, president.

Honolulu Conference: Wm. H. Mendenhall, president.

Kauai Conference: Wilder W. Hatch, president.

Laie Conference: Samuel E. Woolley, president.

" Plantation: Samuel E. Woolley, superintendent.

Maui Conference: Lewis R. Jenkins, president.

North Hawaii Conference; Henry Moss, president.

Oahu Conference: Edwin C. Bibble, president.

South Hawaii Conference: John D. Hooper, president.

1896

Hawaiian Mission

Saturday, December 19. Elders Edwin W. Fifield, Samuel Paget, James S. Whittaker and Charles W. Hancock arrived from Lion per S. S. "Warrimoo" and soon after left for the following Conferences: Bro. Paget to North Hawaii: Bro Hancock to Maui, Elder Whittaker to Oahu and Elder Fifield to Honolulu. (Haw. Miss. Hist. Rec. B: 173)

Thursday, December 31. At the close of the year 1896 Samuel E. Woolley still presided over the Hawaiian Mission. Assisting him were Elders William Mendenhall, Henry Moss, Wilder T. Hatch, Edwin C. Dibble, George H. Birdno, John D. Hooper, Lewis R. Jenkins, Joseph H. Brinton, George P. Garff, Wm. G. Farrell, Wm. D. Hill, Edwin W. Fifield, Abraham Fernandez, Samuel Paget, James S. Whittaker and Charles W. Hancock. Also Sisters Alice M. Woolley, Ella C. Birdno and Tryphena Garff.

1897

Saturday, January 2. The following item was published in the Deseret Weekly News of this date, Vol. 54:75.

AGED 124 YEARS.

Elder Erwin G. Dibble has forwarded to the NEWS a copy of the Hawaiian Gazette, published at Honolulu, Sandwich Islands, which has a long account of the oldest person in Hawaii, Kapoolele Apau, 124 years old. This venerable woman is a member of the Church of Jesus Christ of Latter-day Saints, having been baptized soon after the Hawaiian mission was opened by President George Q. Cannon and his fellow missionaries in 1850. At that time she was regarded as quite old, having attained her seventy-eighth year.

When Kapoolele Apau was reported in the census this year as being of such advanced age, Mr. Atkinson, general inspector of the census, began a personal investigation to determine the correctness of the claim; and in a very short time he came to the conclusion that there was no mistake, as by outside inquiry he ascertained definitely that she was more than 122 years of age. He had her direct descendants traced back five generations; the venerable lady herself was a toddling child when Captain Cook came to the islands.

It is stated that Apau was a woman of remarkable beauty in her youth and up to the time she was disfigured by being poisoned. She was an attendant upon Kapiolani I, and because of her unusual beauty she was required to allow her hair to fall over her face down to her nose, her royal mistress insisting that she should thus keep herself veiled; she was converted to Christianity at the same time as the queen, and they were taught to read first from the English and then from a native book. Apau has been a constant reader of the Bible until about two years ago, when her sight failed; but she can repeat almost whole chapters of the Bible. She was married, under orders from Kapiolani I, to a husband for whom she did not care, and whom she accuses of having poisoned her so that in the illness which followed her face was permanently disfigured.

The old lady recalls events in the history of the islands in her early life, such as the killing of Keoua in 1791, and the attendant massacre, when the bodies were offered up as a sacrifice to a heathen god; the digging of the well in Kau in 1781, and other events of the long ago. She has seen the monarchy of Hawaii consolidated, and has seen its fall. Her life has been far from one of pleasure, for she has passed through many privations. For years she earned her living by washing, but is now too feeble. She has one son now living, a very old man, yet he is forty years her junior; he was born before the great volcanic eruption in Hawaii, when the lava flowed down to Kapukahi. This venerable woman is a link in the family chain from a distant past, which soon must occupy a place with the generations she has has seen go before her to the spirit world.

[illegible] arrived from the [illegible] steamship "Hiogera" with Rev. Under Wm. [illegible] Burton, his wife [illegible] and daughter Pearl, all of Ogden Utah, who had come to the islands in the hope of improving their daughter's health. (New. Miss. Hist. Rec. B: 173)

About this time it was reported in the mission records that recently about 50 acres of land had been planted and 8 more acres of new land broken preparatory to planting cane. This land had to be cleared of grass and lantana, which cost $285. The sum of $180 had also been expended in removing the same kind of weed from the pasture. All the native houses had also been removed from the canefields to another more suitable location and a boundary line fence, three miles in length, had been erected on the south side of the plantation and many of the old stone walls had been removed on account of additional land having been purchased. Two artesian wells had been sunk, one 270 feet in depth and one 280 feet. Each of these wells was encased with 9 3/8 inch oil well pipe to bed rock. The total cost of the wells ~~being~~ was $4200.00.

(New Miss. Hist. Rec. B: 173)

1897

Tuesday, Feb. 16. The following missionary letter was published in the "Deseret News":

IN HONOLULU ISLAND.

HONOLULU, HAWAIIAN ISLANDS, Jan. 10, 1897.

At our last conference, October 6th, 1896, which was held at headquarters at Laie, Oahu, we were appointed to this island, Kauai. We left Laie October 10 for our field of labor, and came to the boundaries of Honolulu, on horseback.

Tuesday, 13th, at 5 p. m., we boarded the steamer Kinau, and fifteen minutes later, were being tossed by the waves. After a pleasant voyage we landed at Nawiliwili landing, on the morning of the 14th, at 4 o'clock; we were distant from Honolulu about 100 miles. We were not long in finding friends who gave us our breakfast and asked us to leave our luggage. President of the Hulain branch, Kanekauehi (which is located about four miles inland), on learning that we had arrived, was soon down with some horses and took us to his home, where we were made as comfortable as possible. We were soon out among the people announcing to them that we were to meet at that branch the following Sunday, when we had a good turnout and baptized one person. Since that time we have made a circuit of the island, meeting at each branch, there being eighteen. Some we have visited twice. We also held meetings wherever we could get a crowd together, which is very hard to do, the most of the people being at work for the plantations, except on Sundays; therefore, it makes it a little difficult to hold meetings on any other day. But [illegible] are [illegible] during the week.

According to the official report of this island, I find 32 elders, 14 priests, 21 teachers, 18 deacons; total of Priesthood, 106; lay members, male, 276; female, 329; children under 8 years, 128. Total, 845; baptisms of new members in 1896, adults, male, 20; female, 21; children, 7; children blessed, 27; excommunication, male 2; female 1; deaths, adults, male 14; female 14; children 2; births, male 13; female 6; rebaptism 5.

Since arriving on this island in October last, there have been 33 baptized and 18 children blessed. We have also ordained 8 to the Priesthood, and reorganized two branches.

We have had our faith strengthened many times by seeing the sick made whole through their faith and our administering to them. As we, like the apostles of old, have received the authority, for which we are very thankful.

We have much cause to rejoice in our labors, being well cared for; the people being pleased to have us call on them and explain the message which we bear, and teach them concerning the glorious truths of the Gospel of life.

We meet with very little opposition. We feel to thank God for choosing us as ambassadors to labor among this people, and warn them of the judgments that are about to overwhelm the wicked.

N. T. HATCH,
WM. D. HILL.

(Des. News 54: 462)

1867 Hawaiian Mission.

Sunday, March 25. Elder Charles C. Bush wrote the following:

LETTER FROM HAWAII.

P. O. Box, 410, Honolulu,
Sandwich Islands,
March 23rd, 1879.

As, perhaps, a few words from this part would interest some, I take pleasure in penning a short account, and I trust that it may find room in the columns of the Deseret News.

Though, as is the case the world over, men are wont to seek after the things of earth, the word of God is also being laid before all here who care to hear it. There are now in this mission some twenty-three or twenty-four missionaries, and many of these Hawaiian people are being brought into the fold.

Turning aside from the missionary field for the present, I will dwell upon the prevailing condition of the world. Travel where you will, from one side of the footstool to the other, and the same sad, sickening sights of evil greet our eyes. Step into the back street or avenue of any city, and, instead of the graceful forms and figures that should greet us, the beauty that God has blessed His children with, it is supplanted by haggard, shrunken and unlovable features and forms of human beings. Go into the beautiful structures (mockeries of civilization), called saloons and hotels, and witness the cursed sinfulness that is prevalent. Men, not satisfied with ruining themselves and their own, will go to the lands of others less advanced in "civilized" wickedness, and teach them the many sinful practices, to which their instructors have been addicted Before white men (if they deserve this name) invaded these islands, and introduced low practices and habits, the natives were a virtuous and healthy people; but, as their pale benefactors (?) made their appearance, they have decreased and degenerated, until not one-fourth of the number remains, and very little of their chastity and purity.

What must be the sentence of those who thus destroy innocence? As you go along the street, you meet little half-clothed, half starved children, growing up to realize that they have been brought into the world to suffer continuely; that they are to bear the shame and curse of unlawful life. This is the case with thousands, and the the evils seem not to abate, rather to increase.

What a grand chance the children of Zion have, growing up in the shelter of the Gospel, and free from the outside world. But are they altogether free from the evils of the world? Are they being brought up to revere the name of purity and religion? Are they being taught the lessons of life at the fireside and in the home circle, under their own parental roof---where the father's kind counsel's, and the mother's saintly influence are felt? Or, are they mingling, from infancy, with any and all who throng the by-ways?

Latter-day Saints can readily see the growing need of good, pure, honest, young people to carry on the work of God, as missionaries; to try to lift the people from degredation, and to remove vice. What is more to promote this than the evening prayer, beside the kneeling parents, and the peaceful, pure, Godlike influence, and constant teachings of the Gospel at home?

So far as the mission here is concerned, the word of God is advancing, and many who have heard and seen little but sin, are learning the examples taught by our Savior. They are hearing from the missionaries of the Latter day Saints, of the meek and lowly life of the Son of God. The missionaries in this land are working hard, and are accomplishing great good. They are united and in possession of a good spirit. As one of them, I feel that it is a pleasure to be worthy a mission to the nations of the earth, and I would encourage all to seek that end. My testimony is, I am engaged in the true work of God, and that He will bless and hear all who will humbly seek his approval.

Charles C. Bush.

(Des. News 54: 658)

1897

Saturday, April 3. The semi-annual conference of the Hawaiian Mission commenced at Laie with exercises by the Primary Association, followed by an evening meeting in which several native Elders made reports. During this meeting, which was presided over by President Woolley, the native brethren were urged to attend conference with a desire to be benefitted and must not go away feeling disappointed if they were not called upon to speak. The "Deseret News" reported this day's proceedings as follows:

The semi-annual conference convened at Laie, Oahu, on the afternoon of April 3rd, 1897. The meeting was occupied by the Primary associations, presided over by Sister Ella C. Birdno. The exercises consisted of songs, recitations, dialogues and other lessons on the Gospel, well recited by the children. At the close of the program, the general officers of the Primary associations were presented and sustained.

A meeting was held the same evening, devoted mainly to the hearing of reports of native Elders from different branches on the islands.

(Haw. Miss. Hist. Rec. B: 178) (Des. News 54: 688)

Sunday, April 4. Conference at Laie was continued. The "Deseret News" reported the sessions as follows:

On Sunday morning, April 4th, the Elders and Saints met in general conference. There were on the stand twenty-two Elders and five sisters from Zion. The Sacrament was administered by Elders Henry Moss and Wilder T. Hatch.

Elder Edwin C. Dibble was the first speaker, and treated on the nature of the God believed in by the Latter-day Saints. Spoke of the insufficiency of the Bible as a means of salvation for the human family, without the living oracles of God. Elder William H. Mendenhall followed, speaking on the gifts and blessings enjoyed by the Saints in the days of the Savior. This Gospel has been revealed anew in the latter days through the Prophet Joseph Smith, and we have a right to enjoy the same spiritual blessings as did the Saints anciently. If we do not enjoy the blessings promised, it is because we have not kept the commandments; for, it is written, that the Lord's arm is not shortened that He cannot save, etc.

The afternoon and evening sessions were devoted to the Sabbath schools, presided over by Elder Edwin C. Dibble and counselors. The exercises throughout consisted of songs, recitations and Gospel lessons, well prepared and rendered by the schools of Honolulu, Kaluanui, Kahana and Laie, in the order named.

Elder Henry Moss made a few closing remarks. He was pleased to see the interest taken by the different schools in the conference proceedings. It is while the children are young that impressions are most easily made upon their minds; therefore, the parents should be careful to set good examples before them.

(Haw. Miss. Rec. B: 179) (Des. News 54: 688)

Monday, April 5. Conference at Laie was continued and reported as follows in the "Deseret News":

On the morning of April 5th, the Relief societies, presided over by Sister Alice R. Woolley, met in conference. The annual statistical report for the islands was read, and showed that much good had been accomplished during the last year. Sister Woolley spoke encouragingly to the native sisters, and said they should strive to keep all the commandments the Lord has given them. Representatives of a number of the different societies, reported the work being done, and this was followed by the reading of some interesting essays, etc. Sister Ella C. Birdno spoke of the value of meeting together, and said we should worship the Lord in spirit and truth. Sister Tryphena B. Gaul referred to the duties of mothers to their children. They should watch and guard the little [illegible]

The [illegible] associations occupied the afternoon and evening sessions, under the direction of Elder William H. Mendenhall and counselors. The exercises were replete with valuable information pertaining to the Gospel. Songs, lectures, dialogues, etc., found a place on the program, and the reports given showed the work to be prospering. Elder John D. Hooper referred to his experiences during the last six months. The speaker pointed out wherein some of the associations were lacking in zeal and good works, and closed by exhorting all to be diligent. Elder Wilder T. Hatch congratulated those engaged in the work on the success which had attended them in the past. They were all young in the work of the Lord and should labor with that zeal which should characterize young people. Exhorted all to continue to study the lessons prepared for the associations.

[illegible]

1897

[illegible]

[illegible] Elder [illegible] as follows:

Our conference was concluded on the 6th. After the usual opening exercises, Elder Lewis R. Jenkins was called upon to speak, during which time he explained why we met together, and he impressed upon all the necessity of obeying the Spirit of the Lord, for without its assistance we cannot succeed. Elder George H. Birdno spoke of the necessity of keeping our hearts clean and pure. We should adhere strictly to the commandments of the Lord, that we may escape the judgments which will be poured out upon the wicked. Elders William D. Hill, George P. Garff, James S. Whitaker, Charles W. Hancock, Edwin W. Filield, Samuel Paget, Thomas A. Waddoups, John A. Ahlstrom, Charles C. Bush, Joseph H. Brinton, each spoke briefly of the magnitude of the work of the Lord and the many blessings we enjoy.

At the beginning of the afternoon session, the statistical reports were read, after which Elder Woolley, our president, spoke of the progress being made in the work. He referred to the goodly number of children growing up among the Latter-day Saints, and pronounced a blessing upon the parents, on condition that they would properly teach them.

The following names were presented to and sustained by the conference: President of the Hawaiian mission, Samuel E. Woolley; as counselors to the president, Edwin C. Dibble, George H. Birdno, Lewis R. Jenkins, John D. Hooper, Joseph H. Brinton, George P. Garff, William D. Hill, Edwin W. Filield, Samuel Paget, James S. Whitaker, Charles W. Hancock, John A. Ahlstrom, Charles C. Bush, Thomas A. Waddoups, William A. Williams, William B. Davis, Alice R. Woolley, Ella C. Birdno, Tryphena B. Garff, and Elizabeth Williams.

Elders William H. Mendenhall, Henry Moss, Wilder T. Hatch and Will G. Farrell were released to return home per S. S. Miowera, sailing from Honolulu, April 24th.

Appointments for the ensuing term of six months: Temporal.—Samuel E. Woolley, manager of the Laie plantation; Joseph H. Brinton, assistant; Edwin C. Dibble, school teacher and bookkeeper; Tryphena B. Garff, assistant school teacher; William A. Williams and William B. Davis, aid labor on the plantation in setting up machinery, etc. Ecclesiastical.—Honolulu branch, Lewis R. Jenkins and Abraham Fernandez; Kauai, William D. Hill, John A. Ahlstrom and Kaneakuni; Oahu, James S. Whitaker and Edwin W. Filield; South Hawaii, John D. Hooper and Thomas A. Waddoups; North Hawaii, George H. Birdno, Samuel Paget and Kaunui Sr.; [illegible] Hawaii, [illegible] Charles W. Hancock and [illegible] branch, N. K. [illegible] president of mission, Edwin C. Dibble; [illegible], Edwin W. Filield; [illegible] for the islands, John D. Hooper, with Geo. P. Garff and William A. Williams as counselors; Charles C. Bush as secretary; Samuel E. Woolley, treasurer; president of the Mutual improvement associations, Lewis R. Jenkins, with George H. Birdno and Samuel Paget as counselors; Joseph H. Brinton, secretary; Samuel E. Woolley, treasurer.

Elder Will G. Farrell spoke favorably of the exercises rendered during the conference; mentioned the decrease in the Hawaiian population of the islands during the last ten years, and said the Saints should do all in their power to arrest this rapid falling away. Elders William A. Williams and William B. Davis each spoke briefly with words of encouragement to the people.

After the presentation of the general authorities of the Church, the evening and closing session was occupied by Elder Woolley, in giving some practical instructions to the people regarding their duties as Latter-day Saints. He reminded the people of the treatment which should be accorded the Elders when they go out into their fields of labor. The speaker administered a stern rebuke to all those engaged in practices not in accordance with the rules of the Gospel. The correct manner of praying and the order of partaking of the Sacrament were touched upon, as were also the conditions which exist in Utah, which were explained for the benefit of those intending to emigrate. Elder Woolley said the greater part of those who have returned from Zion have wept in sorrow on account of the backward step they have taken. They have repented and are now engaged in the work. The speaker called upon sinners to repent, come in from the byways, and be reconciled to the truth. He admonished the Saints to endeavor to get beyond the power of Satan and obtain the place of rest prepared for the faithful.

This closed an interesting conference, during which the Spirit of the Lord was abundantly poured out upon all present. The annual statistical report shows that the total number of Hawaiians identified with the Church now, reaches 5,570; while the number of baptisms performed in the mission since October, 1896, is 173; number of children blessed, 158.

(Haw. Mission Hist. Rec. B: 126) (Dec. Nat. 54:800)

1897

Hawaiian Mission.

[illegible] Elders [illegible] Hardenhall, [illegible] Farrell, Hatch H. Moss, William W. Burton and daughter and 16 Hawaiians (sailed from Honolulu, per steamship "Mioweru" bound for America, the Elders returning from unsuccessful missions from the Hawaiian Islands. The following account of the voyage is from the pen of Elder William W. Burton who with his [illegible] [illegible] on the [illegible]

ON BOARD THE MIOWERA.

Ocean, May 11, 1897.

On the steamship Miowera in the port of Honolulu, Hawaiian Island, four returning missionaries, Elders Hardenhall, Farrell, Hatch H. Moss, married with daughter, sixteen Kanakas, and hundreds of other passengers were standing on deck listening to sweet strains of music by the excellent orchestra band of Honolulu. The vessel being one of the royal mail steamers of Great Britain. The band closed its serenade with God Save the Queen. While the band was playing hundreds of native Latter-day Saints gathered at the docks alongside the ship, and as soon as the playing ceased the choir struck up their lovely native song Aloha, with the chorus in English, "Till we all meet again." All the passengers thronged the deck on the side of the vessel next the singers, and hundreds of spectators from the town filled the dock yard to its full capacity, apparently spellbound while they listened with breathless attention to the sweet songs and thrilling harmony rendered by the most excellent choir. As soon as Aloha was finished the natives on deck sang a Kiss response and the singing alternately continued by the two choirs until the ship began to move. Then the choir on shore were rendering a most charming piece and as we drifted out towards the ocean we cast a lingering look behind and listened to the sweet music that floated in the air, and we gazed intently upon the lovely island of Oahu until it was lost to view, and we could see nothing but the surging waves of the boundless Pacific Ocean. Soon the Honolulu passengers were sea sick and irritated each other in leaning over the side of the vessel to give their suppers to the fishes.

Sunday, May 2nd, the day was fine. At 10 a.m. the bell rang to call the passengers to religious services of the Church of England, conducted by Captain Charles William Hay. The returning Elders were present. Captain Hay requested that we hold service at 8 p.m., and offered to have the bell rung to announce the meeting. At the ringing of the bell we repaired to the saloon hall and found it crowded with the first class passengers, many of whom were wealthy and highly educated.

A lady very proficient in music played the piano for us and some other Elders and passengers assisted in the singing. Elder Hardenhall offered the opening prayer, and after singing again Elder William W. Burton addressed the audience for about an hour, in response to a request that we would speak on the revelations given to the Latter-day Saints. The speaker began the truth of the [illegible] gospel by showing that the condition of the [illegible] world was much the same when the Master came on earth to [illegible] the condition of Israel, [illegible] the Jews had become [illegible] idolaters. The speaker then showed that [illegible] Christ, the apostles had spoken to [illegible] who lived [illegible] the days of Moses and the prophets, and [illegible] the condition of Israel [illegible] England [illegible] world, much [illegible] and children, clergy and laity, were engrossed in idolatry for 800 years. Paul's third chapter of his second epistle to Timothy was referred to, setting forth that a falling away would come when men would be lovers of pleasure more than lovers of God, having only a form of godliness, but denying the power thereof, and all Christian denominations having rejected revelation, and no man, according to Scripture, being authorized to preach or administer in the ordinances of the Gospel unless called of God as was Aaron; it was therefore evident that no man in all the earth had authority to act in the name of the Lord until some one should be called of God as was Aaron. The first vision of the Prophet Joseph was related; quotations were read from Isaiah, chapter 29 and Ezekiel 37th chapter foretelling the coming forth of the Book of Mormon. The testimony of the three witnesses was read.

Elder William G. Farrell followed, bearing testimony to what Elder Burton had said, and testified that God had spoken from the heavens in this day and that men again had been called by direct revelation to administer to the children of men in the name of the Lord.

When Brother Farrell closed his remarks a gentleman rose to his feet in an excited manner and said that we were very unchangeable in claiming that all the Christian sects of the day were acting without authority. He knew of good men who are ministers in different Christian denominations that have done a great deal of good. He had heard a great many very bad reports about our people and one instance he would relate. Some very particular friends of his mother joined the Latter-day Saints' Church and although his mother pleaded with them against leaving their good home and emigrating with the people so much spoken against, they went off with the Elders who got all their money from them.

Elder Burton then stated that he had an uncle in the town of Bradford, Yorkshire, England, that owned the house that he lived in and a good stock of merchandise and the store that he was doing business in. He left out, emigrated to Nauvoo, and invested in lands there and made him a comfortable home and then lost all, but the Elders did not take his property, but mobs, composed of our enemies, drove off his stock, robbed him of his means and compelled him to leave his home and lands without compensation. The perpetrators of such deeds were very interested in making and circulating stories like the one the gentleman has just related.

Here the captain arose to his feet and said that he thought that the gentleman had no reason to take exception to anything that had been said, and if he did not feel satisfied they gentleman would no doubt [illegible] the matter and explain it to her.

Here a Mr. Knowles took the floor and asked permission to speak, which was granted him. He then said: "I think that the gentleman who interrupted the meeting had no reason to take exception to anything that has been said. [illegible] and what has been said, and if you don't like it [illegible] with good humor [illegible] continue [illegible] that the Elders [illegible] Mr. Burton [illegible]

1897 (April 26)

Hawaiian Mission.

us for a shilling."

We then closed the [illegible] by singing, in which the congregation heartily joined. [illegible] Elder Moss.

The following day [illegible] passengers appeared [illegible] with us then before the meeting, and some of them informed us that the congregation did not disperse till nearly midnight. They were discussing what they had heard [illegible] it [illegible] forcible [illegible] that he [illegible] any [illegible] for [illegible] pier us, and [illegible] to us. One of the Elders gave the head [illegible] containing our Articles of Faith, which he put up in a conspicuous place. Soon many gathered around to read it, after which many of the most prominent [illegible] applied to us for our Articles of Faith to take home with them, until our store was exhausted. WM. W. BURTON.

(Haw. Miss. [illegible]: 196)

(Des. News 54: 708)

The "Deseret News" notices the return of Elders Moss and Hatch as follows:

Elder Wilder T. Hatch, of Woods Cross, Davis county, arrived home Wednesday, and made a trip to this city May 13. On February 1, 1894, he left on a mission to the Sandwich Islands. For three months his field of labor was on the plantation at Lail; then he engaged in missionary work on Hawaii eighteen months, Oahu six months, and Kauai twelve months, among the natives. He enjoyed excellent health. The mission is in good shape. Elder Hatch stopped over at Baker City, Oregon, to visit relatives, and attended the meeting of the branch there on Sunday and had a pleasant visit. There are about 100 members of the Church at Baker City.

Elder Henry Moss of Bountiful called on the News last evening and reported his return from the Sandwich Islands, whither he went Feb. 1, 1894. Elder Moss reports the mission in good condition and says there is a spirit of inquiry among the people, with the Elders vigorous in their labors and in the enjoyment of good health. Quite a number of baptisms have been performed during the past year and there is an unusually good spirit manifest among the people, so much so as to give [illegible] of a good work being carried out in the near future. Elder Moss labored on all the important islands of the group and returned in company with Elders Mendenhall and Will G. Farrell and Brother Burton, his wife and daughter. The latter three were visiting in Hawaii.

(Des. News 54: 691)

1897

Tuesday June 15. The following was published in the Deseret News:

CESSION OF HAWAII.

WASHINGTON, June 15th.—The Hawaiian commissioners, Secretary Sherman and Assistant Secretaries Day and Crater, assembled in conference at the state department at 9 o'clock this morning and began a careful comparison of the text of the Hawaiian treaty. The treaty was signed at 9:10 by Secretary Sherman for the United States and Messrs. Hatch, Thurston and Kinney for Hawaii. The document will be submitted to the Senate today.

The treaty provides that the government of the island cede to the United States absolutely and forever all the rights of sovereignty in and over the Hawaiian islands and its dependencies and that these islands shall be an integral part of the territory of the United States. The government of Hawaii also cedes to the United States public lands, public buildings and public property of every description. Congress shall enact special laws to govern the disposition of the lands of the Hawaiian islands. Revenue from these lands shall be used solely for the benefit of the inhabitants of the Hawaiian islands, for educational and other public purposes. The Hawaiian islands shall be admitted in the Union as a territory of the United States, local laws to be passed by a local legislature but subject to the approval of the President. Until Congress shall apply the laws of the United States to the islands, the present laws of Hawaii are to govern the islands. The present treaties and laws governing the Hawaii commercial relations with foreign nations shall remain in force until Congress shall take action.

Further immigration of Chinese laborers is prohibited pending Congressional action. [illegible] entry of Chinese from Hawaii [illegible] the United States likewise [illegible] prohibited. The United States [illegible] the public debt of Hawaii [illegible] with the stipulation that this [illegible] shall not exceed $4,000,000. The treaty before it becomes effective shall be ratified by the proper authorities of the United States and Hawaii.

No mention is made of any gratuity to Liliuokalani or Kaiulani.

The Japanese government has filed a protest against the Hawaiian treaty on the grounds that it promises to lead to a breach of treaty stipulations between Japan and Hawaii.

Assistant Secretary Pruden arrived at the Capitol at 3:30 p. m. with the Hawaiian annexation treaty, but after consulting with Senator Allison he retired without presenting it, with the understanding that the Senate would be prepared to receive the document at 4:45 p. m. The President sent a brief message with the treaty.

(Des. News 55: 22)

Friday, July 16. Elder Joseph G. Maughn of arrived in Honolulu per S. S. "Warrimoo" as a missionary to Hawaii.

(Haw. Miss. Hist. Rec. B: 196)

Monday, August 16. Elder Parley P. Mosper and wife Jennie with Elder Robert [illegible] Sant arrived in Honolulu per steamship "Miowera" as missionaries to Hawaii. (Haw. Miss. Hist. Rec. B: 196)

1897

Wednesday, Aug. 18. Elder Charles C. Bush wrote the following:

CASE OF HEALING.

Sandwich Islands,
August 18, 1897.

An instance of the power of God, given unto His servants, was brought before me on June 17, 1897, which I have pleasure in forwarding to the valuable columns of the "Deseret News." While myself and companion were sojourning in a small town on the island of Hawaii, we were called upon to administer to a sick girl, it being her own desire. Friday evening June 11, 1897, we, accompanied by two of our native brethren, visited the home of the sick girl and found her to be very low, with a heavy fever. She was confined to her bed, and had not eaten any food for five days. We administered to her and left her with the fever slowly receding. Next morning, early, I took a walk over to her home, and was somewhat surprised and greatly pleased at the turn of affairs. Just as I entered the door she met me and shook hands, and assured me she was well.

Before going to her home I had procured a bottle of sodawater to give her, and even this she would not drink until I had blessed her, in the name of the Lord. That night [illegible] the power [illegible] of hands [illegible] On Sunday [illegible] school [illegible] proved the truth of the [illegible] given to the [illegible] on the [illegible] of the sick. This case of Divine healing was a testimony to many, and [illegible] who witnessed it were compelled to admit the divinity of the healing.

I wish to say to the [illegible] of this testimony that it behoves us all, as Latter-day Saints, to [illegible] after the faith manifested by this little child. Let us teach the little ones continually to rely on our Father in heaven for relief in the time of need. It has become so prevalent for the Saints of Zion to forget the power and promises of God and to run for a doctor the moment their children are in sickness. How much better to teach them to trust in the Elders and in the administering services, and have them grow up in the love and faith of divine aid. May God prosper Zion and help the parents of growing Israel to live so that the spirit and approval of God, our heavenly Father, will be in their midst at all times.

I remain in love for my fellow laborers, in the vinyard of the Lord.

CHAS. C. BUSH.

(Des. News 55: 470)

Wednesday, Sept. 1. While several of the Elders were busy removing some old iron at Laie an explosion occurred, a can containing about 25 lbs. of dynamite exploding in the hands of Elder Brinton who was severely burned about the hands, face and shoulder and who also received several bruises by being thrown against a stone wall. Elder Darley P. Musser received severe burns about his eyes and hands. Their escape from death was considered miraculous and that the sight of their eyes was unimpared was also considered another miracle, the powder exploded being sufficient to have killed a number of persons. After their wounds had been dressed, and administrations were performed by the power of the Priesthood, they rapidly recovered, and in a comparatively short time they were able to attend to their usual labors as living witnesses to the power of God. (Haw. Miss. Hist. Rec. B: 136)

1897

Hawaiian Mission.

Sunday, Oct. 3. The Semi-annual Conference of the Hawaiian Mission was commenced at Laie, President Rodney Presiding. General Conference business was attended to and Gospel discourses delivered. The sacrament was administered by two native Elders (Koke Kahuhu and Kaikaula), assisted by Kahuhu, Pele and Kalaauala. There was an attendance of about 300 at each of the three meetings held during the day. (Haw. Miss. Hist. Rec. B: 197)

Monday, Oct. 4. The Conference at Laie was continued. The morning session was occupied by the Relief Society and the afternoon session by the Primary Associations. In the evening meeting Elders James S. Whitaker, Edwin W. Fifield, Geo. P. Garff and Chas W. Hancock with D Kamaewe, missionary to Maui, were the speakers. The Waialua, Honolulu and Lahaina branches were reported. (Haw. Miss Rec. B: 199)

Tuesday, Oct. 5. The Conference at Laie was continued. The morning session was occupied by a Sunday school conference, the schools of Kalanui, Kahana and Waikiki taking part on the program. There was an attendance of 245 persons. The afternoon session was devoted to a M.I.A. Conference. The Laie association which had been meeting in separate sessions for the two sexes, instead of conjointly, gave a good report of their labors and good reports were also given of the associations at Kahana, Waikiki, ~~Hiluii~~ Niulii, Honokane and Honolulu. At the evening session a general report of conditions in the Kealia, Kapaia, Hanalei, Waimanalo and Kaalaea branches was made and Elders Chas C. Bush and Kaahanui (a native missionary in the Hilo Conference) gave encouraging reports of their labors. (Haw. Miss. Hist. Rec. B: 201)

1897

Hawaiian Mission.

Wednesday, Oct. 6. The conference at Laie was continued and concluded. Elder Edwin C. Dibble, clerk of the Mission, wrote the following report for publication in the "Deseret News":

HAWAIIAN MISSION.

Laie, Oahu, H. I., Oct. 8, 1897.

The semi-annual conference of the Hawaiian mission has just been concluded here at Laie, where Elders and Saints have been permitted to join once more in seeking instructions and comfort from a Owing hand. Conference commenced on Sunday, Oct. 3. There was present a good attendance of Saints from Laie and surrounding branches, besides a fair representation from other islands of the group. On the stand were the following Elders and sisters from Zion: Samuel E. Woolley, president of the Hawaiian mission; Edwin C. Dibble, George H. Birdno, Lewis R. Jenkins, John D. Hooper, Joseph H. Brinton, George P. Garff, William D. Hill, Edwin W. Fifield, Samuel Paget, James S. Whitaker, Chas. W. Hancock, John A. Ahlstrom, Chas. C. Bush, Thomas A. Waddoups, Abraham Fernandez, William A. Williams, William B. Davis, Joseph G. Maughn, Parley P. Musser, Robert R. Sant, Ella C. Birdno, Tryphena B. Garff, Elizabeth C. Williams and Jennie Musser.

The first session was devoted to general conference, during which the Sacrament was administered, followed by appropriate instructions from Elder Woolley. Several sessions were then occupied by different Church organizations. The Sunday schools of Laie, Kahana, Kaluanui, and Waikiki presented exercises as a review of their studies during the last six months; the Mutual Improvement associations of Laie, Waikiki, and Kahana gave similar exercises and devoted some time to the hearing of reports from associations in the adjacent islands; the general Relief Societies occupied one session, during which instructions were given pertaining to that branch of missionary work, and reports were given of as many societies as practicable. During the remaining sessions, instructions were listened to from the traveling Elders who also gave an account of their recent labors among the people.

Altogether, twelve meetings were held, and the Spirit of the Lord was abundantly poured out upon all. Both foreign and native Elders seemed led to bear strong testimonies concerning the divinity of the latter-day work. On the closing day, Oct. 6, the general and local Church authorities were presented and unanimously sustained, together with the island appointments for the ensuing half-year, the latter being as follows:

Temporal—Samuel E. Woolley, manager of Laie plantation; Jos. H. Brinton, assistant manager; Geo. P. Garff, school teacher and bookkeeper; Jennie Musser, assistant school teacher; Ella C. Birdno, store keeper; Sisters Woolley, Garff and Williams, to attend to their respective domestic labors; Wm. A. Williams and Wm. B. Davis, to engage in erecting buildings and machinery and assist in other labors on the plantation.

Ecclesiastical—Lewis R. Jenkins and Abraham Fernandez, to labor in Honolulu branch; E. W. Fifield and Kealoha, Oahu conference; John D. Hooper and John A. Ahlstrom, Kauai; Geo. H. Birdno, Parley P. Musser and S. W. Kalon, North Hawaii; Thomas A. Waddoups, Samuel Paget and Ah Fat, South Hawaii; Chas. C. Bush and Robert R. Sant, Hilo; Wm. D. Hill, Jos. C. Maughn and N. K. Bayaole, West Maui and Molokai; Jos. S. Whitaker, Chas. W. Hancock, East Maui.

Deleases, Edwin C. Dibble was released to return to his home in Zion.

Edwin W. Fifield was sustained as clerk of the mission.

The Hilo conference, comprising the districts of Hilo and Puna, was created last April, thus making three conferences of the island of Hawaii. Maui has now ben divided into two conferences, East and West, and it is hoped that thereby more effective work can be done in stimulating the Saints to activity and spreading the Gospel among non-members. One hundred and fifty-seven persons have been added to the fold during the past six months, which makes us feel that we labor not in vain.

The singing, which was furnished by Laie choir, was excellent and showed diligent work on the part of the leader, Sam Lua, and members.

Many were the expressions of good will toward one another and a feeling of contentment exists generally among the people. The Laie Saints opened their homes to those in attendance from other places, while they also did much toward making the visitors comfortable. The fact that a feeling of hospitality toward the Elders continues to be shown among the people, with a desire among non-members to investigate and observe the requirements of the Gospel, gives evidence that there is yet room for the accomplishment of a great work in the future, notwithstanding the Gospel has been preached n this mission for many years.

An abundance of rain has generously descended, much to the improvement of growing crops.

With thanks to Him in whose cause we labor, the members of our little colony feel more determined than ever to prove ourselves diligent servants in the Master's vineyard.

The latest missionary arrival in our midst is a little stranger from another world. Born on September 11th to Brother and Sister Woolley, a son—Joseph Rowberry—for such he has been christened—is pleased with missionary life, and seems well fitted for a long sojourn in mortality. Sister Woolley was thus prevented from taking part n the conference proceedings.

May the "News" continue to defend the principles of "Mormonsm."

EDWIN C. DIBBLE,
Clerk of Mission.

(Haw. Miss. Hist. Rec. B? 203)

Des. News 55: 685)

1897

Hawaiian Mission.

Saturday, Oct. 30. The "Deseret News" (Weekly) of this date published the following:

THE GREAT HAWAIIAN VOLCANO.

What a contrast! What a wonder was suddenly opened to our gaze. Mr. Thurston spoke truly when he called this country the "Paradise of the Pacific and the Inferno of the world."

The house sat securely on the cliff. Flowers bloomed and the trees grew about it, yet from every crack and seam in the earth there issued sulphurous vapor and hissing steam from these subterranean fires. One is timid about approaching the great crater at first sight, but after a night's rest in the volcano house, and assurances from the guide that there was no danger, he ventures to follow him in the path that goes winding, wandering down from the beetling crags to the scorched and chasm-riven crater floor.

Here the tourist finds himself in a vast valley, circular in form and twenty-five miles in circumference. Across the hard, blistered lava, which crunches and grinds beneath the iron shoes of the horses, our party started toward the great column of smoke and flame in the distance.

From every crack and seam of the crater's floor there issued steam, sometimes so hot as to forbid a near approach. When within a fourth of a mile of Kilauea's eternal fires, we halted at a paddock of lava chunks, left our horses and proceeded on foot up the slight ascent to this wonder of the world.

In my hand I carried a green algerobastick which I held for a moment over one of the seams from which tips of fire could be seen, and in a moment it was in a blaze. We lit our cigars at Pele's fires, and, proceeding up the slight ascent, stood on the brink of that lake of fire and brimstone.

"Oh, what wonder!" Some gave utterance to sharp cries of alarm and shrank back, but the remainder stood, silenced by the sublime awe which the wonderful inspires. Below, like a vast caldron, the boiling, hissing, and roaring fires of molten lava seemed an ocean in a storm. It was a sea of flame, an awful lake whose fires are never quenched. Bubbling, hissing, boiling, and tossing, it only needed the writhing figures to be an incarnation of Dante's wonderful dream. Jets and fountains of flame played fretfully over the surface of the boiling mass. Frequently a crust gathered over the surface, and through it the glow of those eternal fires dimly shone; then some wild eternal upheaval would shatter this crust into fragments and plunge it below to be again melted by the deluge of fire.--From "Four Months in Paradise," in Godey's Magazine for November.

(Des. News 55: 613)

Thursday Nov. 5. Elder Edwin C. Dibble having been honorably released from his missionary labors on the islands, left Honolulu per steamship "Warrimoo" for home. Elder Dibble had acted as clerk of the mission for about nine months previous to his departure. (Haw Miss. Hist. Rec. B 212) He was succeeded in that position by Edwin W. Fifield

On this date the machinery for a new Reedler pump ordered from Messrs. Fraser and Chalmers of Chicago, Ill., and weighing about 58 tons, arrived at Laie. (Haw. Miss. Rec. B: 212)

Friday, Nov. 19. Dr. Reid, of Waialua visited Laie and examined the school children; he gave them all permits to attend school for one year and made a charge of 50 cents per head for each child. The doctor remarked that Laie had the brightest children he had seen on the Hawaiian Islands. (Haw. Miss. Rec. B: 212)

Tuesday, Nov. 30. President Samuel E. Woolley leased a piece of land (21 acres) in the Laiemoloa property for fifteen years at [illegible] per acre per annum.

1897

Hawaiian Mission.

Thursday, Dec. 2. A delegation of Hawaiians visited Salt Lake City, Utah, concerning this visit the following was published in the Deseret News Weekly of Dec. 11, 1897:

AS TO HAWAII.

Salt Lake City was visited yesterday, Dec. 2, by a delegation of Hawaiians on their way to Washington, where they go to plead with the government against annexation. One of the gentlemen is the president of the Hawaiian patriotic league and another is the leader of a similar society. They believe that from the documents they have they can convince any unprejudiced person that the great majority of natives on the Hawaiian islands are opposed to the scheme of turning over the little republic to the United States.

Ex-Senator Dubois, who recently paid a visit to Hawaii in company with Senator Pettigrew, for the purpose of ascertaining the sentiment among the natives as to the question of annexation, is reported as being of the opinion that the whole question should be submitted to the vote of the people. Chinese and Japanese could be excluded from voting. Unless this be done, he believes trouble would follow and it would be necessary to have an army and a navy there to maintain the government. This would certainly not be in accordance with the best interests of the United States.

The ex-senator's description of the prevailing conditions throws new light on the annexation question. A large proportion of the sugar and coffee planters are English, Scotch and German. No American laborers are employed on the plantations, as white men hardly ever are employed in this kind of work in tropical climates. The whole population consists of 109,000 people, and of these only 3,000 are Americans, about 41,000 are Japanese and Chinese, 3,000 Portuguese and an equal number British and German. Of the 3,000 Americans about half are believed to be opposed to annexation, and nearly all the Hawaiians have signed petitions against the scheme. If these representations are anywhere near actual facts, and if a plebiscite be taken, there will clearly be no annexation at the present time.

It is claimed that the President's message to Congress will contain a strong representation of the Hawaiian question and that the ratification of the annexation treaty will be urged. The necessity for making the islands a part of the United States is said to be dwelt on but when the question is again to be discussed, the fact that the treaty was formed under the impression that it would meet the desires of the majority of the people most interested can hardly be ignored. Representations to that effect were made in this country. It is to be feared that whatever advantages might accrue to both parties from the consummation of the scheme would be offset by the hostility of the islanders for a long time to come.

Tuesday, December 7. Sister Tryphena B. Garff gave birth to a baby girl at Laie. (Haw.Miss.Hist.Rec. 2: 212)

1897

[illegible], Dec. 6. Elder Charles C. Rush wrote the following:

THE HAWAIIANS PRAYING.

[illegible] meeting [illegible] the [illegible] a society [illegible] to [illegible] of [illegible] the [illegible] of [illegible]. I was very [illegible] of [illegible] humility [illegible] the [illegible] implore their Maker to [illegible] them in their distress, is [illegible] and noteworthy. They pray from their hearts, and not from [illegible]. These meetings bring to mind the sufferings and persecutions which [illegible] through for centuries [illegible], and how [illegible] the prayers of faith and [illegible] they have come out victorious. This people have been wrongfully dealt with: their kingdom has been taken from them; their land, their queen, and their rights. They are in the bonds of persecution and they realize it. Instead of relying upon their own strength and greatness, they are trusting in the same power that led their fathers out of the land of Egypt. Thus, week after week, month after month, and at all times, they are uniting in prayer and supplication, to the God of their forefathers, for aid in their hour of affliction and need. Ye boasted politicians, when you can bow the knee to the God of the [illegible] in prayer, and [illegible] God [illegible] you in your [illegible], then you will [illegible], but while you [illegible] your own knowledge, [illegible] the [illegible] of the nations, [illegible] fall. God is with the weak side. He is constantly on hand to hear the cries of this people, and will [illegible] their distress, and, as this people are wont to quote (Psalms chap. [illegible]), "God is our refuge and strength, a very present help in trouble. [illegible] will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea," so the faithful are sustained in the time of distress.

The prayers of this people are true and sincere. There is no manufactured plan about their prayers, but they are simple, pure and from the heart. Their hymns are full of feeling and pathos, which touches the heart of the hearer.

Their speaking is from the depths of the soul, and they mean it. It is not a flowery show of college rhetoric, nor the varnished trilling of the modern stumper of politics, but it is the true voice of a sorrowed heart, of a distressed and down-trodden remnant of God's chosen people. We will do well to pattern after their manner of praying and trusting, yes, we will do very well.

CHAS. C. RUSH.

Hilo City, Hawaii, Dec. 28, 1897.

(Des. News 55: 173)

1897

Hawaiian Mission

Friday, December 31. At the close of the year 1897 Elder Samuel Woolley still presided over the Hawaiian Mission. He was assisted by the following Elders and missionary sisters from Zion Geo. H. Birdno, John D. Hooper, Lewis R. Jenkins, Jos. F. Brinton, George P. Garff, Wm. D. Hill, Edwin W. Fifield, Abraham Fernandez, Samuel Paget, James S. Whittaker, Charles W. Hancock, John A. Ahlstrom, Chas. C. Bush, Thos. A. Waddoups, Wm. A. Williams, Wm. B. Davis, Jos. G. Naughan, Farley M. Musser and Robert R. Sant, Alice M. Woolley, Ella C. Birdno, Trishene Garff, Elizabeth Williams and Jennie Musser.

31 December, 1897.

HAWAIIAN MISSION.

Nineteen Elders from Zion and four missionary sisters.

Samuel E. Woolley, president.
Edwin W. Fifield, clerk

East Maui Conference: Jos. S. Whitaker,

Hilo Conference: Chas. C. Bush, president.

Honolulu Conference: Lewis R. Jenkins, president.

Kauai Conference: John D. Hooper, presixent.

Laie Conference: Samuel E. Woolley, president.

" . Plantation: Samuel E. Woolley, superintendent.
North Hawaii Conference: Geo. H. Birdno, president.
Oahu Conference: Edwin W. Fifield, president.

South Hawaii Conference: Thos. A. Waddoups, president.

West Maui Conference: Wm. D. Hill, president.

[illegible], February 2. Prof. Benj. Cluff jun. from the Brigham Young Academy, Provo, Utah, arrived in Honolulu, having been sent by Senator Frank J. Cannon to investigate the sentiments of the Hawaiian people in regard to the annexation of the islands to America.

(Hawaiian Miss. Rec. B: 212)

Sunday, Feb. 20. Elder Jas. H. Fisher from Meadow, Utah, arrived at Honolulu per S. S. "Miowera" as a missionary to Hawaii. (Rec.213)

Monday, Feb. 21. Elder Benj. Cluff jun. sailed from Honolulu on the steamship "China" for his home in Utah, having been on the islands about three weeks on special business for the U. S. government.

(Rec. B: 213)

Referring to the visit of Elder Cluff the "Deseret Evening News" of Feb. 25, 1898, published the following:

As announced in these columns at the time, Prof. B. Cluff of Provo, Utah, left for Hawaii at the special instance of Senator Frank J. Cannon, about a month ago, to investigate the question of the annexation of the islands to the United States. Mr. Cluff had previously spent considerable time as a missionary among the natives and understands their language and customs thoroughly. Just what the result of his inquiries are so far as made is not known. A Honolulu dispatch to the San Francisco Chronicle of Wednesday, refers to Prof. Cluff's presence and labors among the natives. It contains some manifest errors, but will nevertheless be read with interest. It is as follows:

"The natives are considerably excited over the appearance here of a man by the name of Cluff or Clough, a Mormon Elder, who is making a canvass among them to ascertain just how they feel toward annexation. He began his work at [illegible] Mormon colony at Laie, a small place on the windward side of this island, [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible] Naishi[illegible], Miss J. Rice, Miss M. Jacques and Miss Ella Nai[illegible] were among the ladies [illegible] William Edlington, Mr. T. N. Wallace, Mr. C. R. Savage, Mr. G. F. [illegible], Mr. John Paul, Mr. Philip and [illegible] Brooks.

"The people are said to have stood up in a body and shouted 'No!'

"'If, then,' the investigator is reported to have said, 'the United States fails to annex the islands, will you support the present government?' and again the populace is supposed to have answered in the negative.

"'I know one thing,' continued Mr. Cluff, according to the story, 'that your queen can never be restored. If you do not want annexation to the United States or will not support the present government, what, then, do you want?'

"To a man, the story goes, the natives shouted, 'Give us annexation to England.'

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the Hawaiians [illegible]

[illegible] Prof. Cluff [illegible] the natives, [illegible] knowledge of their [illegible] and history, speaks their language fluently, and was [illegible] to perform the mission which he undertook at Senator Cannon's instance.

Prof. Cluff's veracity and integrity will [illegible] be impeached, certainly not among the many citizens of Utah who know him, and it follows that his testimony upon the subject of his mission to Hawaii is of the highest value. As the result of a thorough investigation among the natives of [illegible] that only one half [illegible] Hawaiians [illegible] in [illegible] that [illegible] the other half [illegible] a [illegible] of the native monarchy but [illegible] choice is annexation to the United States. Both halves of the intelligent native population prefer [illegible] with this country to a perpetuation of their present government, or absorption by any other nation.

Such is the substance of Prof. Cluff's reports [illegible] from San Francisco, and the "News" is disposed to regard the information obtained and furnished by him upon the subject of annexing the Hawaiian islands as equal in reliability and comprehensiveness to any that has been laid before Congress; and far superior in these respects to the data, or alleged data, which commonly appears in the newspapers. The result of Prof. Cluff's trip to the mid-ocean republic is to destroy the opposition of Americans to annexation based on the alleged opposition of the Hawaiians to that measure.

(Des. News 56: 426)

Friday, March 11. After investigation it was found that about 28% of the cattle belonging to the Mission had died during the past year, owing to drought in the summer and unusual cold during the winter; All had the fluke. (Haw. Miss. Hist. Rec. B: 213)

1898

Sunday, March 13. A conference of the Hilo Conference was held at the Kahuwa Branch, District of Hawaii, of which Charles C. Bush gave the following report to the "Deseret News":

HILO CONFERENCE.

Sunday morning dawned bright and sunny on March 13, 1898, after a severe, bleak, rainsome of the previous day. For two weeks we had been preparing for our conference and as the 13th began to draw near, and the great storm did not abate, we all united in prayer to the Lord, that he would kindly favor us with pleasant weather for our gathering. Each branch joined in this feeling of prayer, and Elder Sant, Elder Lopa, and myself heartily urged the idea. Our request was plainly visible on Sunday morning, when we were permitted to join together in peace and comfort, and, yes, in sunshine, to praise our heavenly Father.

Our hui (conference) was held at Kahuwa branch, and the forenoon was taken up by the Sabbath schools. The little ones were all filled with joy and happiness in the discharge of their various parts in the program. Their little faces beamed with delight, and many were the pleasant memories of "my own dear Sabbath home," that flitted through my mind, as the children commenced, and passed through their different renditions.

Conference commenced at 10:30 a.m. On account of the long distance between some of the branches, we were unable to begin precisely on time.

During the term I have been teaching the children hymns, and have managed to start some quite respectable choirs in some of the main branches. They having assembled together today, I arranged them into shape and they furnished all the hymns for the forenoon session. We commenced by singing, The Cause of Truth. Prayer was offered by Elder Robert Sant. Singing, Song of the Workers. A few words of cheer and thanks were given by Elder Samuel Kailinai, president of Kahuwa branch, after which Waiea branch rendered their portion of the program in a pleasing and acceptable manner, presided over by Elder Kahuena, president of the Waiea Sunday school. For conclusion they sang, Summer Time.

The second rendition was performed by Aleamai Sunday school, Elder David K. Kauhi in charge. They commenced by singing, We Meet Again in Sabbath School. The theological class rendered a catechism from the fourth Article of Faith, followed by a solo and chorus, the solo being ably sang by Sister Kaliponi Kauhi. The next was by the intermediate department. They first sang, Try to Be Like Jesus, after which a question was dwelt upon, "How do we know that there is a God?" The primary class gave a part from the New Testament. They named in order the books, who they were written by, and what they represented. Miss Kamakea then spoke the first part of "Christ's sermon on the mount," and Miss Leialoha Sinilona interpreted it in native.

Elder Samuel Kailinai, president of Kahuwa Sunday school, then commenced the program of his branch, which consisted of a rendition by the theological department upon baptism; intermediate department, "What relation is mankind to Deity?" Song, Beautiful Day of Rest. After a few words of thanks and encouragement by Elder Chas. C. Bush, conference adjourned by the choir singing, Gather round the Standard Bearer. Benediction by S. W. Waiono.

Afternoon Session. Singing by Aleamai Choir, thanks to the men who commenced with Joseph. Prayer was offered by Elder J. H. Lopa. Singing by the choir, Awake ye Saints of God, awake. Elder Chas. C. Bush then presented the name of the authorities, which were unanimously sustained. Elder S. W. Waiono, president of Aleamai branch, was the first speaker. He urged the people to attend to their duties as Saints, so they may be deserving of the name of Saints. He also advised the people to teach their children to be Saints. After he took his seat the choir sang, We thank Thee, O God, for a Prophet. The next speaker was Elder Kahuena, president of Waiea branch. He spoke of the truth and divinity of our Church, and advised those present, who were outsiders, to investigate. Elder J. H. Kamahae next took the stand. He delivered a very good lecture upon the difference between sin and righteousness, and also spoke of the truth of the Church of Jesus Christ of Latter-day Saints. He also spoke, during his remarks, on the divine law of gathering to Zion.

Elder D. K. Kauhi then gave a few good instructions to the Saints. He urged them to dispel the feelings of stubbornness which sometimes crept in among them, and to remember that the teachings of the Elders from Zion were for their good, and not for their harm.

Joseph Kauhi then illustrated how we are sailors for the Lord, and how necessary it is that we should prepare ourselves continually to defend the Kingdom of our God, like the war vessels are now preparing to defend their several kingdoms. He also showed how essential it is for us to learn to love one another, and be united, as "unity is strength."

Elder Samuel Kelinui spoke of the misconception which the world at large has of the Mormon Church, and he advised the Saints to stand firm. The choir then favored him with, How firm a foundation, etc.

Elder Robert Sant advised the Saints to work hard and receive the reward of the faithful.

Elder Loiona spoke of immersion being undoubtedly the proper mode of baptism.

Elders Kelikuloa, Kekulae and Samuel Kailinai each gave good instructions and advice.

Elder Chas. C. Bush then delivered a brief lecture on Prophecy now being fulfilled. He also gave out a few notices, and conference adjourned by the choir singing, The time is far spent. There is little remaining. Prayer by Elder D. Kauhi.

I find that the work of the Lord is progressing favorably in this part of the vineyard, and many new baptisms are being performed. In the last five months, we have baptized about 20 souls in the Hilo conference alone, and more are investigating, some whites, and many natives.

CHAS. C. BUSH,
President Hilo Conference, Hawaii.
March 16, 1898.

(Des. News 55: 634)

Wednesday, March 16. The following article was published in the "Deseret Evening News" of this date:

CANVASS OF NATIVES.

OLAA, March 1, 1898.

Senator F. J. Cannon, Alaska Co

Ke kumu o Ka makana ipu i ko hoohuliana, apaio ia ia ia ia ni. I hele pono na [illegible] o ka aina ipu. I nana makou malalo o kekahi aupuni Kaika, nana e [illegible] i ko makou wiwai. No ka nana, pilikia ka [illegible] i na Kaapani, aia ala mai na kue mai laloko mai.

I remain yours truly,
HERMAN ELDERTS.

The foregoing is one of several messages to Senator Cannon of Utah from native Hawaiians favoring annexation. It is written by Herman Elderts, a prominent citizen of the islands. Rendered into English it reads:

The reason I desired annexation is that this government may have peace; that the industries of the land may be carried on successfully; that we may be under a strong government which will protect our property, because the land is filling up with Japanese, and there may arise internal contentions among us.

Benjamin Cluff Jr., president of the Brigham Young Academy at Provo, Utah, has returned from a several weeks' visit to the Hawaiian islands, where he went at the solicitation of United States Senator Frank J. Cannon to determine the status of the annexation sentiment among the Hawaiian people. He arrived here yesterday on the steamship China, and brings with him the results of a thorough canvass among the natives of the islands of Oahu, Maui and Hawaii, all of which he intends to immediately forward to Senator Cannon at Washington. Mr. Cluff considers that his investigation of the question was about as thorough and conscientious as it is possible for any investigation of the kind to be, and the circumstances under which he visited the islands, coupled with the advantage which he possessed of being able to talk the language of the Kanakas, enabled him to accumulate much information which other investigators have failed to secure.

"As a result of my investigation I would say that probably one-half of the intelligent natives of the islands are pronounced advocates of annexation," he said, when seen at the Occidental yesterday afternoon. "Of the remaining half I would say that the great majority are, primarily, in favor of the restoration of the monarchy; secondarily, they much prefer annexation to the United States to a continuation of the present government.

"I reached these conclusions by talking with the natives themselves. The Royalist papers warned the natives against me when I first began my investigations, but I happen to understand the language of the natives, from having lived in the islands in my youth, and managed to gain their confidence without much difficulty. At several places I called meetings of the natives and listened to their arguments for and against annexation. At other places I went quietly among the natives and interviewed them in person. I experienced no difficulty in getting at their honest opinions and wishes in respect to annexation, and the results of my canvass are as I have given them. Nearly all of the natives whom I found opposed to annexation take that stand purely in the hope or with the desire for a restoration of the monarchy, but as between annexation to the United States and the continuation of the present government nearly all of these royalist natives favor annexation. The few who do not favor annexation to the United States favor annexation to Great Britain. I think I found six natives out of the hundreds with whom I came in contact who preferred to see Great Britain take the islands.

"If the results of my investigations are accepted they will meet the objections raised by Congressman Johnson of Indiana, who opposes annexation on the ground that it would make a lot of foreign and [illegible] native citizens [illegible] United States. I found that the natives are not the foreigners people think they are. As a rule they [illegible] with the government [illegible] intelligent [illegible] native [illegible] about the islands [illegible] read and write well, and I [illegible] as their [illegible] they [illegible] [illegible]

[illegible] the investigation [illegible] in their work. [illegible] at [illegible] city [illegible] the place where the [illegible] visited and failed to find a solitary native who favored annexation.

"During my stay in the islands one of the Honolulu papers published what was purported to be an account of a meeting of natives which I caused to be called at Laie, on Oahu, some sixty-two miles out of Honolulu. I was pursuing my mission very quietly, and the paper in question mistook me for a Royalist sympathizer. The report of the meeting went on to say that in addressing the meeting I explained that I was seeking to ascertain the true wishes of the native Hawaiians, with a view to helping them to get what they wanted, and that when I asked them if they wanted to be annexed the several hundred natives present stood up and shouted 'No.' The natives are further credited with exclaiming that they would not under the circumstances lend their support to the present government should annexation fail, but would gladly be annexed to England.

"The truth of the matter is that I did call a meeting of natives at Laie. There are two native Royalist societies in the islands, known as the Kalalaina and the Aloha Aina, and the meeting was called by these two societies at my request. The meeting, which was held February 6th, was attended by some 300 natives, and when they were all gathered together I explained the purpose of my mission. Then I asked them for an expression of their views and wishes regarding the question of annexation.

"The first speaker was Moses Nakuaau, an intelligent native lawyer, and one of the cleverest thinkers I met during my stay in the islands. He expressed himself strongly in favor of annexation and gave his reasons for taking that stand, which were in effect that the Hawaiian government needed the protection of a stronger government, like the United States, and that the Hawaiian people would be better off under the United States government than under the present one. He expressed the opinion that the restoration of the monarchy was an impossibility.

"Following him were speakers who represented the two societies mentioned. They opposed annexation and when asked why they did so, stated that they wanted the monarchy restored. They stated that, should the United States refuse to restore the queen, the petition already forwarded to Congress, which contains some such request, would be withdrawn and sent to England. The natives did not rise in a body and declare that they wanted to be annexed to England, but they would petition England, some of the members said, to restore the queen to the throne should the United States fail to do so. Their plans go still further. Should England fail to restore the queen, they will invoke the aid of Russia, then of France, Germany and all the other powers of the earth in order.

"These are the plans of the royalists as they were made known to me. They have never been made public before and have been kept in the dark by the royalists who have been in the councils of the party. The royalist commissioners who were sent on to Washington, I was informed, have authority to present the petition asking for the restoration of the monarchy just as soon as the annexation treaty fails of passage should the annexation treaty fail to pass the Senate. Action on this petition will then be awaited, and failing to obtain relief from the United States government, the matter will be taken abroad.

"In answer to a question as to whether, in the event of the refusal of all nations to intervene in their behalf, they would prefer the present government to annexation to the United States, one of the members of the society expressed himself freely to the effect that in such an event he would prefer annexation. The local presidents of the two societies would not answer the question, and said it could not be answered until they had conferred with their superior officers in Honolulu."

Mr. Cluff has brought with him from the islands, in addition to the petition [illegible] by the natives [illegible] a large number of [illegible] letters written to [illegible] in which the writers express their views and [illegible] reasons why they are in favor of annexation. Most of the letters are al-

[illegible] Senator Cannon, and will [illegible]

(Des. News 56: 174)

1898

[illegible], March [illegible]. One of the worst floods for the past forty years was experienced at [illegible]. All bridges were swept away by the torrents. The portion of the town on the flat below the meeting house was under five feet of water. Heavy losses were sustained on the plantation, hugh boulders from the hills being carried on to the cane fields. Great gulches were cut through some parts of the cane fields and fully 25' of the crop destroyed.

During the season about 90 acres of cane had been planted, fifty of which was new ground. Thirty-five acres of new land south of and east of the meeting house had also been broken up, considerable giant powder being necessary in making excavations. The new pump had been placed in position and many old fences removed, new ones being placed to enclose the recently purchased or improved additions to the plantation area. (Haw. Miss. Hist. Rec. B: 213)

1898

[illegible], April 3. The semi-annual conference of the [illegible] Mission commenced at Laie, presided over by President Samuel E. Woolley. After singing by the Laie choir, and prayer by a native Elder, the sacrament was administered, after which President Woolley addressed the assembled Saints, being followed by a native Elder, Hose Nakuaau. In the afternoon meeting Elders Lewis Jenkins, Abraham Fernandez, John [illegible] Cooper, and President Woolley were the speakers, about 300 of the Saints being in attendance. In the evening meeting the music was furnished by the Honolulu choir and Elders Edwin Tifield, George H. Birdno, Parley P. Musser, Wm. D. Hill, Jos. G. Maughan, Chas W. Hancock and J. W. Jona of Waikiki and Kealoha, another native Elder, bore strong testimonies. (Haw. Miss. Hist. Rec. B: 215)

Monday, April 4. A Relief Society Conference was held at Laie, ~~presided over by~~ Sister Alice R. Woolley conducting the exercises. The following societies were reported: Laie, Honolulu, Laiemaloa, Waikiki, Moanalua and Kiona on Oahu; Kapaula, Kauaula, Oluwalu and Waikapu on Maui, and Mahiwela and Kealia on Kauai. Sister Ella Birdno made a farewell address, as she expected to return to Zion shortly and a native sister, Makanoe, who was expecting to emigrate, urged the sisters to strive to do likewise. Over two hundred sisters were in attendance. Primary conference was held in the afternoon conducted by Sister Ella Birdno. The associations of Laie and Honolulu were reported, after which President Woolley made some encouraging remarks, followed by farewell addresses to the children by Sisters Birdno and Makanoe. Elder Lewis R. Jenkins dismissed the meeting. In the evening a conference of the M.I. Associations was held, the Honolulu choir furnishing the singing. The associations of Laie, Honolulu, Waikiki, (Oahu) Waikapu, Kapaula (Maui) took part in the program in an acceptable manner. About 350 persons were in attendance. (Haw. Miss. Hist. Rec. B: 228)

1898

Hawaiian Mission.

Tuesday, April 5. The morning and afternoon sessions were devoted to Sunday School Conference, the schools of Waikiki, Lahaina and Laie being reported in the morning and a program being rendered by classes of the Kaluaaui, Lahaina, Kauaula, Honolulu and Waikapu schools. In the afternoon a further program was rendered and Pete Kealakaihonui, lately returned from Iosepa, Utah, reported favorably the Sunday school in that settlement of Hawaiians in western America.

In the evening Priesthood meeting was held in the meeting house, while the sisters held a Relief Society meeting in the Mission house.

(Haw. Miss. Hist. Rec. B: 222)

Wednesday, April 6. The General conference at Laie was continued. In the morning meeting, at which the Honolulu choir furnished the music, interesting discourses were delivered by Elders Anson Waddoups, Samuel Paget, Ah Fai and [illegible] Kiapoole and the following branches were reported: Honolulu (Oahu), Makaweli, Kealia and Kulaia (Kauai), Hana (East Maui), Wailuku, Waikapu, Olowalu, Kauaula (West Maui), and Opihale (South Hawaii).

In the afternoon meeting brief addresses were make by Elders Geo. P. Garff, Wm. B. Davis, Chas. C. Bush, Robt. R. Sant and J. H. Loipa, (assistant missionary in the Hilo district) and the following branches were reported: Kanuwa, Kalapaua, Weloka, Waikiki and Waimanalo. Elder Peter Kealakaihonua, from Iosepa, Utah, made a few remarks of the work being done by the Hawaiian Saints in Utah. In the evening the Honolulu choir again furnished musical numbers. Elder Jos. H. Fisher was the first speaker, after which the authorities of the Church and of the Mission were presented and sustained unanimously. President Woolley made the closing remarks, showing the importance to the Church of the day upon which these sessions were being held, it being the anniversary of the organization of the Church in 1830. Conference closed with an anthem by the choir and benediction by Elder Hose Nakuaau.

During the conference the following appointments were made:

TEMPORAL

Samuel E. Woolley, [illegible] of Laie Plantation, with Jos. [illegible] as his assistant; Geo. P. Garff, school teacher and book-keeper, with Jennie [illegible] as his assistant. [illegible], to labor on [illegible], [illegible], etc. [illegible] (Kauai)

1898 (April 6)

to go to Hilo, Hawaii, to build a new meeting house.

ECCLESIASTICAL.

Samuel E. Woolley, president of Hawaiian Mission with Lewis R. Jenkins, John H. Hooper, Jos. H. Brinton, Geo. P. Garff, Wm. D. Hill, Jas. S. Whitaker, Edwin W. Fifield, Samuel Paget, Chas. W. Hancock, John A. Ahlström, Chas. C. Bush, Thos. A. Waddoups, Wm A. Williams, Wm.B. Davis, Abr. Fernandez, Jos. G. Maughan, Parley P. Musser, Robert R. Sant, Jos. H. Fisher, Alice R. Woolley, Tryphena B. Garff, Elizabeth Williams and Jennie Musser as his counselors.

Elder Geo. H. Birdno and family were honorably released to return to their home in Zion.

Traveling Elders: Lewis R. Jenkins and Abraham Fernandez to Honolulu; John H. Hooper, Jos. G. Maughan and Abr. Kihulu to Kauai; Chas W. Hancock, and John A. Ahlström to East Maui; Wm D. Hill and Robert R. Sant to West Maui; Jas. S. Whitaker and Keliiwaiwaiole to Oahu; Edwin W. Fifield and Samuel Paget to South Hawaii; Thos. A. Waddoups and Parley P. Musser to North Hawaii and Chas. C. Bush and Ioela Kahiona to Hilo.

Relief Society for the islands.

Alice R. Woolley, president with Tryphena B. Garff, Elizabeth Williams, Jennie Musser, Kekuewa Nakuaau, Mama Kapo and Annie Kaulukoii as counselors; Ruth Kauhini, secretary, Kekuewa Nakuaau, assistant secretary, and Tryphenia B. Garff, treasurer. Sister Makanoe was honorably released from her position as assistant to President Woolley with permission to emigrate to Zion.

Sunday schools on the islands.

John H. Hooper, superintendent with Geo. P. Garff and Wm A. Williams as his assistants; Chas. C. Bush secretary, Samuel E. Woolley, treasurer.

M.I. Associations on the islands

Lewis R. Jenkins, president, with Wm D. Hill and Samuel Paget as counselors; Jos. H. Brinton, secretary and Samuel E. Woolley, treasurer.

Edwin W. Fifield, Clerk of the Mission with Chas. C. Bush as his assistant. (Haw. Miss. Hist. Rec. B: 224-229)

1898

[illegible], April 18. Elders Albert [illegible] Williston and Henry [illegible] Greenside arrived from Zion per steamship "Miowera" to labor as missionaries on the Hawaiian Islands. (Haw. Miss. Hist. Rec. B: 230)

Wednesday, April 20. The boiler and other fixtures for the new pump arrived at Laie wharf; total weight 11 tons 643 lbs. A week later the pump was in position at the pump house. All went well except that while building a wall under the pump Elder Jos. H. Fisher had the misfortune to knock his knee cap out of place, which prevented his continuing his labors on the pump. (Rec. B: 230)

Saturday, April 30. Elder Geo. H. Birdno and wife Ellen, with their children Jessie and Belva, left Laie en route for Zion. (Rec. B: 230)

Tuesday, May 10. Elder James S. Whitaker was honorably released to return home on account of sickness. (Rec. B: 230)

Monday, May 16. Elder Geo. H. Birdno and family and Elder James S. Whitaker, accompanied by Makanoe Kalua, Hannah Kaaepa, Makanoe Liilii, Kealoha Kalua Loulipo, Kumano, Kaluhilanu, with his wife and child, Jack Kamauoha, George Law, John Kapaa and his two little children, Kalawaiianui and child, D[illegible] Kamaawe, his wife, Pakaha and their son Sam, ~~left~~ sailed from Honolulu for America on the steamship "Zealandia".

(Haw. Miss. Hist. Rec. B: 230)

1898.

Tuesday, May 24. Elder Charles W. Hancock was appointed to preside over the Oahu Conference. Elder John A. Ahlström was chosen to preside over East Maui, where Bro. Hancock had previously been laboring, and Albert H. Belliston was chosen to assist him. Elder Henry H. Greensides received appointment to labor with Chas. C. Bush in the Hilo Conference.

At this time much of the plantation was leased out to Chinamen, man of this nationality being found honest in their dealings and were industrious. (Haw. Miss. Hist. Rec. B: 250)

Tuesday, June 2. The new steam pump was put in operation at Laie and twelve minutes later there was a good stream flowing from the upper end of the discharge pipe at an elevation of 110 feet from the pump. (Haw. Miss. Hist. Rec. B: 250)

Wednesday, June 10. Elders Wilford J. Cole, Wm. Pardoe and Marinus M. Bush, with the former's wife, arrived from Zion to labor in the Hawaiian Mission. (Miss. Rec. B: 251)

Friday, June 25. A report issued by the Laie sugar plantation showed that the total weight of cane cut was 7,[illegible],[illegible] lbs. Total amount of sugar obtained, 7[illegible],[illegible] lbs. Amount of sugar per acre, 7,[illegible] lbs. Plantation [illegible] 36[illegible], [illegible] lbs.

1898

Friday, July 1. The pump at Laie being in working order, Elders Joseph F. Fisher and T. R. Davis went to Hilo to build a meeting house there. (Haw. Miss. Hist. Rec. B: 234)

Monday, July 18. The cane fields being exceedingly dry, the pump at Laie was kept working night and day for irrigation purposes. (Rec. B: 251)

Friday, August 12. At the request of a majority of the inhabitants, the Hawaiian Islands were annexed to the United States. (United States Bonds p 17 Harvey Fisk and Sons)

Sunday, August 14. An arrangement was entered into with the Inter-Island Steam Navigation Co. to carry all the Latter-day Saint as Elders first class passengers for half fare. (Rec. B: 251)

Tuesday, Aug. 16. Sisters Alice R. Woolley and Hattie Davis left Laie for the island of Maui in the interest of the Relief Societies and Sister Tryphena Garff and Annie Kaulukou went to Maui on a similar errand. Sister Garff returned to Laie Aug. 28th and Sister Woolley on Sept. 4th. (Rec. B: 251)

1898

Saturday, Sept. 7. The new well at the camp at Laie was finished. It was 338 feet deep and 15 inches in diameter and cost $2,500.00

(Haw. Miss. Hist. Rec. B: 231)

Sunday, Sept. 11. Elder Joseph H. Brinton was honorably released from his labors in the mission to return to his home in Zion (Miss. Rec. B: 231)

Elder J.H.Brinton of Big Cottonwood, returned today from a mission to the Sandwich Islands. He left home May 25, 1896, and has labored while absent on the plantation, on the island of Oahu. He reports things there in a very thrifty condition and says they have just completed a large pumping plant with three artesian wells supplying sufficient water for 350 acres. Elder Brinton visited Maui and other places while on the island, and enjoyed his labors very much. He also saw the famous volcanoes and made a trip to a coffee plantation. He says there are about 300 Church members on the island of Oahu, and all are living their religion. Elder Brinton had good health and is pleased to be home again.

Deseret News, 57:500

Tuesday, Sept. 13 President Samuel E. Woolley left Laie for the island of Maui to hold conference with the Saints of the West Maui district; he dedicated a new meeting house at Oluwalu on the 18th. (Miss. Rec. B: 231)

Tuesday Sept. 20. President Woolley returned to Laie from his visit to the island of Maui; he was accompanied by the Elders laboring on that island. (Miss. Rec. B: 231)

1898 Hawaiian Mission.

Thursday Oct. 6. The semi-annual conference of the Hawaiian Mission was commenced at Laie. On the stand were the following Elders from Zion; Samuel E. Woolley, President of the Mission, Lewis R. Jenkins, John D. Hooper, George P. Cardif, William D. Hill, Edwin W. Fifield, Samuel Paget, Charles W. Hancock, John A. Ahlström, Charles C. Bush, Thomas A. Maddoups, Willis A. Williams, William B. Davis, Joseph G. Maughan, Parley P. Musser, Robert S. Sant, Joseph H. Fisher, Henry H. Greensides, Alfred H. Bollister, William Pardoe, William J. Coles, and H. Marion Bush, together with Sister Alice R. Woolley, Elisabeth C. Williams, Jennie Musser and Ellen Coles.

President Woolley was the first speaker in the morning session, being followed by Elder Lewis R. Jenkins.

In the afternoon meeting Elders Edwin W. Fifield, Wm. D. Hill, John A. Ahlström, Chas. W. Hancock, Joseph H. Fisher and Kealuwaiwaole were the speakers and a good spirit prevailed, although the attendance at this conference was not as large as usual. About 175 persons were present at each of the two sessions.

In the evening a M.I.A. conference was conducted under the direction of Elder Lewis R. Jenkins, Mission President of M.I.A. A good program was rendered and much enjoyed. About 200 persons were present.

(Haw. Miss. Hist. Rec. B: 254)

Friday, October 7. The Conference at Laie was continued. In the morning session Elders Thos. A. Maddoups, Samuel Paget, Parley P. Musser, Jos. G. Maughan, Robert R. Sant and J. A. Mahiona being the speakers.

The afternoon and evening sessions were devoted to exercises by the Sunday schools under the direction of Elder John D. Hooper, Mission President of Sunday Schools. (Haw. Miss. Hist. Rec. B: 258)

1898

Saturday, October 8. Relief Society Conference was held at Laie in the morning and afternoon, Sister Alice Woolley conducting the exercises. The following branch organizations were reported as progressing in the good work: Laie, Honolulu, Waikiki, Kalumaui, Alenui (Hilo), Waimea and Makaweli. Several native sisters who had been visiting on the different islands in the interest of Relief Society work reported their labors and Sisters Alice Woolley, Jennie Musser, Ellen Cole, Hattie Davis, and Elizabeth Williams made encouraging remarks. President Woolley spoke at the close of the afternoon meeting, advising the older members to try and get the younger women to become members of the society. About 125 sisters were present. (Haw. Mis. Hist. Rec. B: 240

Sunday, October 9. General conference was again resumed at Laie. In the morning session Elders Charles C. Bush, Wm Pardoe, J. W. Jons and K. Kalawaiia were the speakers, and in the afternoon Kiapoole, Moseff Makuaan, Joseph Kekuku sen, and Petero Umi were the speakers. At the closing session of the Conference on Sunday evening Elders Wilford J. Cole, Peter Kealakaihonua delivered brief addresses and President Woolley closed the conference with encouraging remarks, after which he presented the general and local authorities of the Church which were sustained unanimously. There were about 250 persons present at each session of the conference during this day.

Elder ~~Fisher~~ Fifield, Clerk of the conference wrote concerning the ~~se meetings~~ different sessions of the conference as follows:

Altogether eleven meetings were held. Elder Woolley gave timely instructoins to the people, exhorting them to exercise faith in God and strengthen themselves against the trials that are soon to overtake us; to obey the Word of Wisdom, pay their tithes and listen to the counsels of the Elders who travel among them. He showed the great blessings to be gained by living a saintly life before God, and warned the people against abusing the Priesthood of God by using the sorcery of their ancestors. All the Elders spoke, relating their experiences in the past and bearing their testimonies of the Gospel. Many native Elders also spoke expressing their joy in the Gospel and bearing faithful testimonies to its truthfulness.

Interesting sessions of the Mutual Improvement associations, Sunday schools and Relief Societies presided over by Elders Jenkins, Hooper, and Sister Woolley respectively, were held, at which instructive reviews [illegible] from Laie, Honolulu [illegible] [illegible] together with [illegible] from several branches [illegible] were [illegible]. Monday evening, the General Authorities, with the [illegible] appointments for the following [illegible] were presented and unanimously sustained [illegible] as follows:

[illegible]

Ecclesiastical—Thomas A. Waddoups, Abraham Fernandez and S. B. Jens to labor in Honolulu conference. William A. Williams and M. K. Kea, Oahu conference; Charles W. [illegible] and Joseph G. Maughan, Kauai; Alfred H. Belliston and Robert [illegible], West Maui and Molokai; John A. Ahlstrom and William Kekaa, East Maui; Parley P. Musser and Henry H. Greensides, North Hawaii, Charles C. Bush and William Pardoe, Hilo; [illegible] D. [illegible], Samuel Paget and [illegible], South Hawaii.

Edwin W. Fifield and Charles C. Bush, clerks of mission.

The following were honorably released to return home, [illegible] Jenkins, John D. Hooper, [illegible] and wife. The former [illegible] three and one-half years in [illegible] field while Brother and Sister G[illegible] have labored two years and [illegible] months, the latter two having received an early release on account the poor health of Sister Garff.

Since last conference the new pumping plant has been started which gives good satisfaction and increases greatly the work for the [illegible] Saints [illegible] at Laie Saturday [illegible] concert [illegible] the Laie meeting house for the [illegible] of the [illegible] purchase.

[illegible]

Edwin W. Fifield

([illegible])

1895

Saturday, October 29. Elder Daniel Hansen, wife and child, together with Elder Thomas B. Farr and Margaret B. Fifield arrived in Honolulu, per steamship "Warimoo" to labor as missionaries on the Hawaiian Islands.

(Haw. Miss. Hist. Rec. B: 248)

1898

Hawaiian Mission.

Tuesday, Nov. 1. Elder John M. Horner wrote the following which was published in the "Deseret News":

THE MONEY QUESTION.

[illegible], Hawaii, Nov. 1st, 1898.

I [illegible] the "Deseret Weekly News" of [illegible] 1898, an editorial headed "The Money Question," in which you disclaim any intention of discussing the money question, considering it "too profound and far-reaching a subject for a newspaper to discuss except in a [illegible] or [illegible] abstract way. [illegible] It has mystical qualities."

While as you state, mystery attaches to our present money system, it arises mainly from its being founded upon a wrong basis, it being wholly private money, manipulated by private interests, for private gain, not for the general welfare, cannot be circulated if its owners refuse.

I mail you a book on Public Money, a Constitutional money system for the general welfare. A money to be produced, owned and loaned by the people through their agents, to the government, [illegible] to [illegible] who [illegible] and furnish the required security, at a tax of 3 per cent per annum. I promise you, Mr. Editor, with [illegible] system of money there would be no mystery and no more money panics. It would be [illegible] mysterious or difficult to supply measures of value to measure all values produced by labor, then it would to make scales to weigh them or measures to define their length. There would always be enough full legal tender money to fill industrial demand, consisting of gold and silver coin, at a ratio of 16 to 1, and government bank paper, all kept on a parity without a gold redemption, and always in reach of borrowers with the proper security. It will prevent money flurries, money famines and money panics.

The book shows how all this and many other valuable things may be done.

JNO. M. HORNER.

(Des. News 57: 753)

Wednesday, Nov. 2. Elders Lewis R. Jenkins and John D. Hooper, being honorably released from their missionary labors on the islands, sailed homeward bound on the steamship "Australia", (via San Francisco)

The "Deseret News" noted the return of Elder Jenkins as follows:

A returned Elder from the Sandwich islands called at this office on Monday last. He was Elder Lewis R. Jenkins, of Plain City, Weber county, [illegible] the Ogden suburb for the land of bananas on April 9, 1895. He returned on November 17, 1898. For the first two years of his mission he traveled on the different islands of the group; latterly he was called to preside at Honolulu. During his sojourn in Uncle Sam's latest colony he enjoyed excellent health and spirits, and reports the work to be progressing and the prospects of saving souls to be brighter each year.

(Des. News

Saturday, Nov. 5. Elder George P. Garff and wife Tryphena with their daughter Minnie, being honorably released from their missionary labors on the islands, sailed from Honolulu homeward bound, on the steamship "Moana", (via San Francisco).

(Haw. Miss. Hist. Rec. B: 248)

1898

Hawaiian Mission.

Saturday, Nov. 19 The "Deseret News" (weekly of this date published the following:

Hilo Conference Report.

As we are now just holding our closing conferences, prior to going to Laie headquarters, for the general semi-annual conference there, we thought a few lines from "the pride of the Pacific, land of persistent summer," would be acceptable to the valuable columns of the "News."

We must say to begin with that this has indeed been a prosperous term in this conference. Quite a number have joined the Latter-day Saints. Others are [illegible] investigating. These new [illegible] are not confined to the natives only, but a portion of them are whites. Another feature which causes us to feel that God has blessed our efforts, is that the Saints among whom we have been laboring are, in a measure, more energetic than heretofore and seem to be trying harder to live up to their duties as Saints. There are, of course, "black sheep in every fold," and our fold is not without its few.

A new meeting house is being erected here in Hilo City, which should have been completed, and dedicated this term, but for various drawbacks, it will go over until some time next term, when we anticipate a splendid time.

The work of the Lord is spreading and enlarging in this part of the vineyard, and we feel greatly blessed. We have been well and have realized the spirit of joy and happiness in our labors of love. The people treat us hospitably, and food is always their first thought, and question when one enters Elders, as a rule, is a pleasant, happy way, and do not begrudge the best they have.

We receive the "News," and are kept well edified upon Church, state and foreign transgressions, and we are pleased to note [illegible] in all the different mission fields of the Church, progression is uppermost.

CHARLES C. BUSH,
HENRY H. GREENSIDES.

Sunday, December 16. The Primary Association at Laie was reorganized with Ellen Cole as president, Alice R. Woolley as first counselor and Miliema Kehuhu second counselor; Ivy Kekuku secretary, Kanoe, assistant secretary; Jennie Musser, choir leader, and Margaret Fifield organist. (Haw. Miss. Hist. Rec. B: 248)

About this time the first freight sent over the newly constructed Oahu railway, was received at mission headquarters. (Haw. Miss. Rec. B: 248)

31 December, 1898.

HAWAIIAN MISSION.

Sixteen Elders from Zion and six missionary sisters.

Samuel E. Woolley, president.
Edwin W. Pifield, clerk.

East Maui Conference: John A. Ahlstrom, president.

Hilo Conference: Charles C. Bush, president.

Honolulu Conference: Thomas A. Waddoups, president.

Kauai Conference: Charles W. Hancock, president.

Laie Conference: Samuel E. Woolley, president.

North Hawaii Conference: Parley P. Musser, president.

Oahu Conference: William A. Williams, president.

" Plantation: Samuel E. Woolley, superintendent.

South Hawaii Conference: William D. Hill, president.

West Maui Conference: Albert H. Belliston, president.

1898.

Saturday, December 31. At the close of the year 1898 Elder Samuel W. Woolley still presided over the Hawaiian Mission. He was assisted by the following brethren and sisters: Jr. D. Hill, Edwin J. Fifield, Abraham Fernandez, Samuel Paget, Charles W. Hancock, John A. Ahlstrom, Chas. C. Bush, Thos. A. Waddoups, Wm. A. Williams, Wm. B. Davis, Jos. G. Maughan, Morley P. Musser, Robert R. Sant, Jos. H. Fisher Albert H. Belliston, Henry H. Greensides, Milford J. Cole, Marinus M. Bush, Wm. Pardoe, Daniel Hanson, Thos. B. Farr, Alice M. Woolley, Elizabeth Williams, Jennie Musser, Ellen Cole, Clara Hanson and Margaret Fifield.

[illegible] Mission.

[illegible], January 2. Elder [illegible] was excused from his missionary labors for three months (or until April conference) to attend to his business affairs at home and sailed for America. The following day per steamship " Mariposa". (Haw. Miss. Hist. Rec. B:248)

Wednesday, Jan. 4. Elder Henry H. Greensides was released from his missionary labors on Hawaii to labor in the Australian Mission, by request of the First Presidency of the Church. He sailed from Honolulu Feb. 1st, for his new missionary field. (Haw. Miss. Hist. Rec B: 248)

Wednesday, Jan. 18. President Joseph F. Smith, his wife Sarah, and daughters, Mary E. and Alice, together with Albert W. Davis, Bishop of Center Ward, Salt Lake City, and his daughter Edna May, arrived in Honolulu per steamship "Australia" on a short visit to the islands. (Haw. Mission Hist. Rec. B: 248)

1899

Tuesday, Feb. 6. President Samuel L. Woolley, together with Ralph and Frank Woolley, sailed for Hilo, island of Hawaii, to dedicate the new meeting house there, erected at a cost of $2884.00, mostly borne by the Laie Plantation. (Haw. Mission. Hist. Rec. B: 248)

Tuesday, Feb. 7. Elder Barlow Ferguson and wife, from Salt Lake City, who were visiting the islands for their health, arrived in Laie where they remained several days. About the same time Frank Silver and H. O. Massing, Utah boys, in the engineer corps of the U. S. army, spent their twenty days furlough in Laie. Their company was stationed at Honolulu. (Rec. B: 249)

Thursday, Feb. 9. The new meeting house at Hilo was dedicated, President Joseph F. Smith offering the dedicatory prayer. (Rec. 249)

Sunday, Feb. 12. President Woolley and company returned to Laie.

Tuesday, Feb. 21. President Joseph F. Smith and company with the exception of his daughter Alice, who remained on the islands for the benefit of her health, sailed from Honolulu, homeward bound, on the steamship "Australia". (Rec. B: 249)

Friday, Feb. 25. Kalawaia, one of the oldest and staunchest of the Hawaiians in the Church, died at his home in Kokololio, Laie.

(Haw. Miss. Hist. Rec. B: 249)

Wednesday, March 1.

The following was published in the "Deseret News" of March [illegible]:

[illegible]

[illegible] there is no hope for her recovery.

[illegible] against the advice of her [illegible]. While absent [illegible] she was taken ill and was brought back in a poor condition. [illegible] two physicians were [illegible].

Today [illegible] were called in for consultation. [illegible] now agree that the young woman who expected to be queen of Hawaii will not live twenty-four hours.

[illegible] is the daughter of the late Princess Likelike. A. S. Cleghorn, a Scotchman, was her father; he is now [illegible]

[illegible]

Since the princess has been in [illegible] she has received very [illegible] treatment from the government in power. When she took the oath of allegiance to the republic of Hawaii she was granted a liberal pension and the last legislature [illegible] the allowance. Some weeks ago, a paper was circulated among the business men praying the United States Congress to make some provision for the young woman. The paper is now in Washington.

Sunday, March 19. A son, afterwards named Wilford Roscoe Chase Cole, was born to Elder Wilford J. Cole and wife, at Laie.

(Haw. Mission. Hist. Rec. B: 249)

1899

Hawaiian Mission.

Thursday, April 6. The semi-annual conference of the Hawaiian Islands Mission convened at Laie, presided over by President Samuel E. Woolley.

In the morning session, after the opening exercises, President Woolley opened the conference by a few remarks upon the importance of the 6th day of April to the Latter-day Saints, it being the anniversary of the organization of the Church. He was followed by Elder & W. Fifield, who, amongst other things, urged the Saints not to confound the simple ordinances of the Gospel with sorceries and other wicked practices of their forefathers, especially in reference to administration to the sick. Faith and purity of life is necessary in order to enjoy the gifts of the Gospel. Nearly two hundred of the Saints were in attendance at this session.

In the afternoon meeting Elders Wm. D. Hill, Samuel Paget, John Kalauawa (a native missionary), Parley P. Musser and his native companion Joseph Kuahiwa, John A. Ahlström and his native companion Wm. Kekaa were the speakers. Joseph Kaiokoili reported the Haalehu Branch to be in good condition.

The evening meeting was addressed by Elders Chas. A. Hancock, Jos. G. Maughan, Wm. A. Williams, and his assistant M. K. Kau, A. M. Marion Bush, and Mose Nakuaau. Music was rendered by the choir and about 250 persons were present at the evening session.

(Haw. Miss. Hist. Rec. B: 252)

Friday, April 7. A Primary Conference was held at Laie in the forenoon conducted by Sister Alice R. Woolley. The associations of Honolulu and Laie rendered an interesting program and President Woolley addressed the children upon the advantages that they enjoyed in comparison to those enjoyed by their parents. Three hundred and twenty-two children and adults were present.

The afternoon and evening sessions were devoted to a conference of the M.I. Associations, President Albert H. Belliston being in charge, assisted by his counselors Parley P. Musser and Samuel Paget. The Honolulu choir furnished some excellent music and there was an attendance of over 400 persons at the evening meeting and almost that number at the afternoon session. (Rec. B: 253)

Saturday, April 8. A conference of the Relief Society was held at Laie in the forenoon conducted by Sister Alice R. Woolley. After a few opening remarks by President Alice Woolley, the following branch societies were reported to be in good condition: Waikiki, Honolulu, Laiemaloo and Honolulu on Oahu and Makaweli on Kauai. A brief address was delivered by Sister Louie Kaulukou, after which reports from the following branches were given: Kulaia on Maui, Laiewai on Oahu and Lahaina, Kaanapali, Olowalu, Waikapu, Wailuku and Waikee on Maui. Sister Kapili Luahine of Waikiki read an interesting paper on the benefits of Relief Societies, after which the societies of Waihee and Kihalani on Hawaii, Healia on Kauai and Pulehu on Maui were given. An attendance of 255 sisters was noted.

In the afternoon and evening sessions a conference of the Sunday Schools was held, presided over by Supt. Chas. Bush. The following schools participated in the ~~morning~~ afternoon exercises: Keapaulu, Olowalu, Kaanapali and Waikapu on West Maui, Waikiki, Waluanui and Kahana on Oahu.

In the evening session the Honolulu and Laie Sunday schools, assisted on the program, the Maui Saints furnishing the singing. An attendance of 400 was noted at each of the sessions.

(Haw. Miss. Hist. Rec. B: 260)

Sunday, April 9. General conference was continued at Laie. Elders Thos A. Waddoups, Abraham Fernandez, J W. Jona addressed the congregation in the order named, followed by closing remarks by President Samuel E. Woolley. Three hundred and thirty persons were present.

In the afternoon session Elders Albert H. Belliston, Robert S. Sant, Thomas R. Farr, Wm. R. Davis, Milford J. Cole, Chas. C. Bush and Prest. Woolley were the speakers: the Honolulu choir furnished the singing for this meeting, at which 300 persons were present.

In the evening session Elder Joseph W. Fisher was the first speaker, after which reports from the Laie, Kaimuloo and Waluanui branches were reported. The general and local authorities of the Church were presented by President Woolley and sustained unanimously, after which a quartette composed of Elders Jos. C. Kaapuni, Wm Pendre and Wolfe Kekaeha and Sam Iua rendered a vocal selection. Koleka, Kauiwai and Kaneoa Kalauna, who were about to emigrate to Zion, made brief farewell remarks to the Saints, after which President Woolley made the closing remarks. The following [illegible]

1899 (Apr 9)

this conference:

RELEASED:

Elder Joseph G. Murphy was honorably released to assist the Hawaiian Saints who were emigrating to Zion.

Owing to the release of Elder Lariel Hansen some time prior by the First Presidency of the Church, Sister Clara Hansen, his wife, was honorably released to return to Zion.

APPOINTMENTS.

Temporal

Samuel E. Woolley, Manager of Laie plantation with Wilford J. Cole as his assistant; Thos B. Parr, book-keeper and storekeeper, with Ellen C. Cole as his assistant, Chas. C. Bush, school teacher with Jennie P. Musser as his assistant, Jos. H. Fisher and Wm. B. Davis as mechanics on the plantation, Alice R. Woolley, superintendent of domestic affairs with Elizabeth Williams, Jennie P. Musser, Ellen C. Cole and Margaret C. Fifield as her assistants.

Ecclesiastical.

Samuel E. Woolley, President of the Hawaiian Mission, with Wm D. Hill, Edwin W. Fifield, Samuel Paget, Chas. W. Hancock, John J. Ahlström, Chas. C. Bush, Thos. A. Waddoups, Wm J. Williams, Wm B. Davis, Parley P. Musser, Robert R. Sant, Edwin W. Fifield, Chas. C. Bush, Joseph H. Fisher, Albert H. Pelliston, Wilford J. Cole, Wm Pardoe, M. Marion Bush, Thos. B. Parr, Alice R. Woolley, Elizabeth Williams, Jennie P. Musser, Ellen C. Cole, Margaret C. Fifield as counselors; Edwin W. Fifield, Clerk of Mission with Chas. C. Bush as his assistant.

General Sunday school officers.

Chas. C. Bush, superintendent, Thos. A. Waddoups, first, and Chas. W. Hancock, second assistant; Edwin W. Fifield, secretary, Samuel E. Woolley, treasurer.

Mutual Improvement Officers.

Albert H. Pelliston, president, Parley P. Musser, first, and Samuel Paget, second counselor; Edwin W. Fifield, secretary, Samuel E. Woolley, treasurer.

General Relief Society

Alice R. Woolley, president, with Elizabeth Williams, Jennie P. Musser, Ellen Cole and Margaret C. Fifield, counselors, and [illegible] as aids.

Traveling Elders: Thos. A. Waddoups, [illegible], J. [illegible].

1899 (April 9)

to labor in the Honolulu Conference; John A. Ahlström and [illegible] on Oahu; Chas. [illegible] Hancock and Wm. [illegible] on Kauai; Darley [illegible] and [illegible] Marion Bush on West Maui; Robert R. [illegible] and Lima Kahaunaeli on East Maui; Wm. D. Hill and Samuel [illegible] on South Hawaii and Edwin W. Fifield and Wm. [illegible] Williams in Hilo (Hawaii) (Haw. Miss. Hist. Rec. B: 261- 270)

Tuesday, April 18. Elder Wm. D. Hill received a note without date or heading, purporting to have come from his mother in Utah reporting conditions at home as "growing worse all the time". He consulted with President Woolley upon the subject and was told to consider the matter until the next day, but he replied that he felt that he ought to go home, so was accordingly released by President Woolley. He set sail on the 21st on the steamship "American Maru". Elder Hill arrived in the mission July 18, 1896. (Haw. Miss. Hist. Rec. B: 272)

Monday, May 8. Elder John A. Ahlström was released to return home; he claimed that the climate of the islands was injuring his health. He arrived in the mission Jan. 18, 1897. (Haw. Miss. Hist. Rec. B: 272)

Tuesday, May 16 Elder Joseph G. Maughan, John A. Ahlström, Sister Clara Hansen, and seven natives, namely: Moses Kakanu and wife Keaaewa, Maila, Mrs. Koleka and grand-daughter, Pokilehua, Maele and adopted daughter, sailed from Honolulu for Zion per steamship "Australia", Elder Maughan in charge of the company. (Haw. Miss. Hist. Rec. B: [illegible])

1899

Thursday, May 27. Elder Thos. [illegible] was appointed president of the Laie Conference. (Haw. Miss. Hist. Rec. B: 272)

Thursday, June 1. President Samuel E. Woolley qualified as postmaster of Laie. (Miss. Rec. B: 272)

Saturday, June 17. Seventy-nine head of calves were branded at Laie, these being the year's increase in livestock. (Rec. B: 272)

Thursday, June 22. Elder Wm. Pardoe was honorably released from his missionary labors in Hawaii on account of ill health. (Mis. Rec. B: 272) He sailed for home per steamship "Morangi" July 6th. Elder Pardoe arrived in the mission June 10, 1898.

1899

Hawaiian Mission.

Tuesday, July 18. The following was published in the Deseret Evening News of August 19th:

Hawaiian Isles.

The following extracts have been taken from a letter written by Elder [illegible] to his father, President [illegible] A. Smith, [illegible] Apostles Joseph F. and [illegible] Smith. The letter was dated respectively July 12 and 16, from Laie, Oahu, and Kaneohe, Maui. Elder [illegible] and his wife, Martha Jane Miller Musser, are doing missionary work on the islands.

"To Arthur he writes: 'Let me think of what you are doing and it gives me a satisfying hand to quality years of for future usefulness. I have learned more in the last two years of missionary life than I knew before about God and His Gospel. I know now that there is a true and living God, before I only believed there was. I have also learned that we cannot be saved and exalted into the presence of God unless we keep and obey His laws. We must keep His commandments which he has given and which He may hereafter give to us. We must refrain from doing wrong. I hope you are strictly observing the 'Word of Wisdom.' To use tobacco, liquor and other forbidden articles now used so universally by the world is very injurious.

"In reading the Bible we learn how very humble our Savior was, how He labored among the poor and that He was crucified for the sins of the world; how He condemned the proud and haughty. He said, He that humbleth himself like a little child will be the greatest in the kingdom of heaven. We know that Christ chose the humble and devoted fishermen and others to carry forward His great work. Read I Cor., chapter i, verses 26-28, in further elucidation of this subject. We must be prayerful and humble in order to obtain eternal life. Now, my dear boy, think seriously of these great matters. The time is near at hand when Satan will be bound for a thousand years. He knows that his time is short and is working very hard to induce the children of men to follow him. That he has a great and mighty following all over this earth, no one will attempt to deny. [illegible]

[illegible] "I have been [illegible] two months. I have [illegible] the district [illegible] Last Saturday we went [illegible] small boat. The [illegible] rough. We [illegible] the [illegible] children [illegible] the [illegible] heights. We [illegible] on the water [illegible] about ten miles. The load was only fifteen [illegible] long. Our return trip was made in three hours.

"We have been waiting for three days for a steamer to take us to the better settlement, but as it didn't come, we will defer our visit till September.

"I am well and happy and cannot make out a need unless I have plenty of pay."

To his brother: "We do not get the [illegible] dainties that other Elders do, but with a little opposition. We very seldom go without a meal. We [illegible] enough opposition [illegible] to keep down to good hard work. This is a lazy man's country. If one [illegible] gets himself all the time [illegible] ready to fall into the very of the natives. As a rule the natives retire at [illegible]; then they talk and lie about [illegible] 8 a.m. Then they will [illegible]. About ten o'clock they take a nap for several hours and then again get and at [illegible] another nap before [illegible] time. They are an easy-going people. They are not easily worried. Almost all the natives are expert fishermen. They have no fish in store, they eat [illegible] and salt straight. Some natives [illegible]. They fatten them as we at home fatten hogs. I have seen them catch crabs, shrimps, etc., and eat them while alive.

"If you do what is right and be prayerful the Lord will bless and watch over you."

Monday, August 7. Sister Elizabeth Hillman and Vicky [illegible] sailed for Maui; Annie [illegible] sailed for Maui. [illegible] went as missionaries in the district of Kalia [illegible] (Nov. 9: [illegible])

1899

[illegible]. [illegible] of [illegible], a [illegible] [illegible] [illegible], [illegible] a letter of introduction from the First [illegible] of the Church to President Dwelley. Br. Clark was accompanied by Col. Wm. Parker. (Gen. Hist. Hist. Rec. B: 273)

Sunday, Sept. 1 . The missionary sisters, who left Laie Aug. 8th for the islands of [illegible] and Maui, returned to Laie. (Rec. B: 273)

1899

Hawaiian Mission.

Friday, Oct. 6. The regular Semi-Annual Conference was commenced at Laie. President Woolley was the first speaker, being followed by Elder Chas. P. Bush. The attendance at this session was not as large as usual, only 150 persons being present. In the afternoon meeting Elder Barley P. Musser (who reported his labors on Maui and Molokai), Jas. J. Bush (who had labored on Kauai), Sam Lua (who had been laboring on Oahu with Elder Barr), Sam Davis (a native Elder who had been laboring on Kauai with Elder Bush), Wilford J. Cole, Samuel Paget, and Joseph H. Fisher were the speakers. An attendance of 142 was noted at this session.

The evening meeting was devoted to the M.I. Associations, President Albert H. Belliston in charge. Associations from Honolulu, Waikiki, Kahana and Laie all joined in an interesting program. Elders Albert H. Belliston, Barley P. Musser and Samuel Paget all spoke of the great work done by the M.I.A. associations and instructed the officers regarding their duties. (Haw. Miss. Hist. Rec. B: 275)

Saturday, Oct. 7. The conference at Laie was continued. The morning and afternoon sessions were occupied by the Relief Society, Sister Alice R. Woolley conducting the exercises. In the morning meeting after remarks by Sister Woolley, Sister Kai Kainuawa reported the Laie Society and gave a brief history of Relief Society work since it had been established on the Sandwich Islands. Sister Kainoopuna Wahilani reported the Honolulu society and the sisters who had visited the islands as special missionaries gave interesting reports of their labors. In the afternoon meeting Sister Elizabeth Williams, Minerva Fernandez, Ellen Cole and Alice Woolley were the speakers with several native sisters. About 100 sisters were in attendance.

(Haw. Miss. Hist. Rec. B: 281)

1899

Sunday, Oct. 8. The conference at Laie was continued. Elder Edwin W. Fifield, mission secretary reported the conference to the Deseret News as follows:

The Hawaiian Mission.

Laie, Oahu, H. I., Oct. [illegible], 1899.

To the Editor:

Another term of six months has [illegible] and the Elders and Saints, gathered from the various islands, have enjoyed the outpouring of the Holy Spirit of God in their semi-annual conference held here at Laie, Oct. 6th, 7th and 8th. [illegible] all nine meetings were held.

The chief [illegible], Sunday schools and [illegible] were all well represented. Many good [illegible] and exhortations were given. Much stress was laid upon tithing, showing the necessity of living strictly this law as [illegible] and getting out the blessings promised by the Lord, if we only prove faithful to this law.

Owing to the poor health of Elder Chas. W. Hancock, who has been laboring in this mission for nearly three years, he has been honorably released to return home. It was also thought best for some one to accompany him on his homeward trip, and Elder Robert R. Gant has been honorably released for that purpose.

Elder Joseph H. Fisher who has been laboring in the temporal interests here for nearly two years, has also been honorably released to return to Zion, after repairing the mission house at Honolulu.

Brother Fisher first assisted in putting the boiler for the new pumping plant in position for running. Next he spent nine months at Hilo, where he, with the assistance of other Elders, erected a beautiful meeting house that speaks well for our cause in that conference. Since then he has painted our mission home, greatly improving the looks of the place. He has just finished a new school house of two rooms here at Laie which will greatly aid in our mission work here.

Owing to the great number of releases and few arrivals in the mission during the last year, our number of Elders is very limited, and in their appointments they have been paired off with native companions. These native Elders make good [illegible] assistants and are zealous in spreading the truth among their own nation.

The following are the appointments for the [illegible] six months [illegible] read by President Woolley in the closing meeting Sunday evening:

Temporal—Samuel E. Woolley, manager of Laie plantation; Wilford J. Cole, assistant manager; Thomas [illegible] Parr, book-keeper and store keeper; [illegible] Cole, his assistant; Wm. B. Davis, pump engineer; Edwin W. Fifield, school teacher, advanced department; Jennie P. Musser, primary department; Sisters Alice R. Woolley, Elizabeth C. Williams, Jennie P. Musser, Ellen C. Cole, Margaret C. Fifield and [illegible] M. Smith, domestic duties.

Ecclesiastical—Samuel E. Woolley, president of the Hawaiian mission, with the Elders and Sisters from Zion as his assistants; Edwin W. Fifield, clerk of mission; Chas. C. Bush, assistant clerk.

Island Appointments—Honolulu conference, Thos. A. Williams, Abr. Fernandez and J. W. Jona. Oahu conference, [illegible] and [illegible]. [illegible] C. [illegible] and [illegible] Davis. [illegible] [illegible], [illegible] Mauna, [illegible] [illegible] [illegible], South [illegible], M. [illegible] [illegible] Kn.

[illegible]:

[illegible] Chas. C. Bush, superintendent, [illegible] and Wm. [illegible] W. [illegible] assistant [illegible].

[illegible] Edwin W. Fifield, president; [illegible] and [illegible] counselors.

[illegible] Edwin W. Fifield, secretary, and Samuel E. Woolley, treasurer, for the two [illegible].

Relief Society—Alice R. Woolley, president; Elizabeth C. [illegible], Jennie P. Musser, Ellen C. Cole, Margaret C. Fifield and Alice M. Smith, counselors.

During the past six months there have been [illegible] persons baptized and [illegible] children blessed by the Elders in the mission.

The labors of the Elders in teaching the principle of tithing to the Saints has not been all in vain, for the amount of tithing receipts for the last six months has been more than threefold that of what it was the six months previous.

While we are progressing greatly in our missionary labors among the people throughout the different conferences, we are not unmindful of our temporal work on the Laie plantation, the place set apart as a gathering place for the Saints on these islands. There are now about [illegible]0 acres planted to sugar cane. Numerous flowing wells have been bored here on the place, and with the aid of the new pumping plant which pumps three and a half million gallons of water 110 feet high per day, beautiful streams of water are led through the luxuriant cane fields by ditches and flumes keeping the cane in a growing condition during the times of drought that this island is subjected to. New improvements are continually being made and more land planted to cane. A crop of eighty-five tons of sugar has just been taken off—the largest crop that has ever been harvested on this plantation.

Few of our friends in Zion realize what great blessings we enjoy by having a comfortable home, good food and shelter here at "[illegible]" on Laie plantation. After laboring out on the islands among the Hawaiians for six months, it seems like home indeed when we get back and associate with our beloved brethren and sisters who have labored diligently to make a pleasant home for us here at headquarters.

During the last few years several new meeting houses have been erected throughout the islands. At Kalaupapa, Molokai, the leper settlement, there is a flourishing branch of Saints, and preparations are now being made to build a comfortable meeting house at that place, most of the means already being raised.

The Deseret News and Era, together with tracts aid greatly in gaining friends and earnest investigators for the truth among the English-speaking people.

EDWIN W. FIFIELD, Clerk.

(Des. Eve. News Nov. 11, 1899)
(Haw. Mission. Hist. Rec. [illegible]: [illegible]75-291)

Tuesday, Oct. 31. Elders Chas. W. Hancock and Robt. R. Gant, being honorably released from their missionary labors on the islands, left Honolulu for Zion, per steamship "[illegible]". ([illegible])

1899

[illegible]

Wednesday, Nov. 1. Elder [illegible] Musser, who was going to Manila, stopped off at Laie where he [illegible] a few weeks. (Haw. Miss. Hist. Rec. B: 293)

Wednesday, Nov. 15. A son was born to President and Mrs. Alice R. Woolley at Laie; he was subsequently named Samuel Ray Woolley.

(Haw. Miss. Hist. Rec. B: 293

Friday, Nov. 24. Elder Joseph E. Story arrived in the Hawaiian Mission from Zion. (Rec. B: 293)

Friday, December 1. Elders Parley P. Musser and Joseph E. Story left Laie for Maui, their appointed field of labor. (Rec. B: 293)

Thursday, December 14. The Bubonic Plague broke out in Honolulu and rigid quarantine regulations were inaugurated a few days later.

(Rec. B: 293)

Saturday, Dec. 23. Elder George A. Davis of arrived at Laie as a missionary to the islands. (Rec. B: 293)

Wednesday, Dec. 27. Elder Joseph H. Fisher and Sister Alice May Smith set sail for Zion per steamship "Australia". (Sister Smith was a daughter of President Joseph F. Smith and had been visiting on the islands for her health) (Rec. B: 293)

Sunday, Dec. 31. At the close of the year 1899, Elder Samuel E. Woolley still presided over the Hawaiian Mission. He was assisted by the following named Elders and missionary sisters from Zion: Edwin W. Fifield, Abraham Fernandez, Samuel Paget, Chas. C. Bush, Thos. A. Waddoups, Wm. L. Williams, Wm. B. Davis, Parley P. Musser, Albert [illegible]. Belliston, Wilford J. Cole, Thos B. Farr, Joseph E. Story, George A. Davis, Alice M. Woolley, Elizabeth Williams, Jennie Musser and Margaret Fifield.

31 December, 1899

HAWAIIAN MISSION

Thirteen Elders from Zion and five missionary sisters.

Samuel E. Woolley, president.

East Maui Conference: Samuel Paget, president.

Hilo Conference: William A. Williams, president.

Honolulu Conference: William A. Waddoups, president.

Kauai Conference: Charles C. Bush, president.

Laie Conference: Samuel E. Woolley, president.

North Hawaii Conference: Albert H. Bellister, president.

Oahu Conference: Thos. B. Farr, president.

" Plantation: Samuel E. Woolley, superintendent.

South Hawaii: Marinus M. Bush, president.

West Maui Conference: Parley P. Musser, president.

Sunday, January 6. Elder Barr W. Musser, who was visiting on the Hawaiian Islands previous to going to Manilla, received a letter from "Box B", notifying him that he was called as a missionary for the Hawaiian Islands. He was set apart for this position Jan. 8th, by President Samuel E. Woolley.

(Haw. Miss. Hist. Rec. B: 293)

Monday, January 7. Elder George A. Davis was called to go and guard at Ewa to prevent people from breaking the quarantine placed in Honolulu to prevent the spread of the Bubonic Plague which had broken out in that city. (Rec. B: 293)

Thursday, Feb. 1. Elders Ira Lyman Wilson and John B. Pendleton and wife arrived at Honolulu from Zion upon the steamship "Mosna" to labor as missionaries in Hawaii. (Rec. B: 294)

Wednesday, Feb. 20. Elders [illegible] Woolley and Wm. [illegible] arrived in Honolulu per steamship "[illegible]" to labor as missionaries on the islands. (Rec. B: 294)

1900

[illegible] Mission [illegible] the following:

[illegible]

[illegible]

[illegible]

To the Editor:

I [illegible] May [illegible], 1[illegible], and left Salt Lake City the following day, in company with [illegible] J. Cole and [illegible] Cole, all of whom were to [illegible] Hawaiian mission. We had a pleasant journey to Portland, Ore., where our pleasure was increased by the addition of Brother and Sister Forsyth to our company.

We reached Vancouver May 31st, all well and happy. We spent several rainy days there, until the evening of June 3rd, when we boarded the beautiful British liner Aorangi.

Of course we met with the usual experience of new seamen, notwithstanding the sea was very calm. This lasted only a couple of days, and then we were able to get around on deck, and all in all, we had a very pleasant voyage.

During the voyage Oscar Eliason, who was on his tour around the world, gave an exhibition, which was very interesting, showing the great ability of the young artist. In the same entertainment, Elder Pardee favored the passengers with a tenor solo, well rendered. So Utah's talent was well represented at our mid-ocean entertainment.

We landed in the picturesque city of Honolulu on the early morning of June 10th. No one was there to meet us, so we telegraphed to Hale and Elder Woolley told us where the Honolulu mission house was. We there met Elder Jenkins, and in the evening Elder Woolley arrived from the plantation with a conveyance to take us to Hale. The next day we had a grand ride over the beautiful "[illegible]" of Nuuanu, a most picturesque piece of road. I had little dreamed of seeing such in Hawaii, and we could not find words to express our admiration.

June 11th at 10 p. m. found us at our now beloved mission home at [illegible]. We were warmly welcomed by the brethren and sisters. Indeed, it is so much like our own dear homes that after conference is over, we are loath to leave it. Especially is this the case with Elders who are released to return to Zion. Few, indeed, there are who return to their "mountain home so dear" without a tear at parting with their mission home.

Here I studied the language until October conference, when Brother George Garff was released to return home and I was appointed to fill his position as principal of our school at headquarters, and to assist Brother Elfield with the books. At the April conference I was appointed to assist Elder P. P. Musser on the islands of Maui, Molokai and Lanai. Here we were blessed with suc-

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

We had what one might call [illegible] pleasure of visiting the [illegible] settlement. The Saints here were overjoyed to meet us and nothing was too good for us, regardless of expense. We were accommodated at the government building and were well cared for. We were allowed to visit all the houses, and were thus permitted to see many terrible and pitiful sights. Some had no eyes; indeed, no face at all; some with no hands, others with no feet, and others again with neither hands nor feet. Yet the Saints here are as [illegible] about their duties as anywhere on the islands. They are regular in their attendance at church, pay their tithing and are good Christians. Some poor fellows actually crawl on "all fours" to the meeting house, and most any Sunday one could see there a poor fellow with no hands leading another with no eyes to the places of worship. Some have been healed through faith, a principle so prominent among Hawaiians, and they have thus a strong testimony of the truth of the Gospel of Christ.

In October I was appointed to preside over the South Hawaii conference with Samuel Kulehua as my assistant. This is where I am at present, enjoying the great blessings of health and strength, and the greatest of all blessings, the knowledge that I am striving in my weak way to further the purposes of the true and everlasting Gospel of the Son of God.

I have assisted in performing about fifty baptisms in the mission, and can truthfully say, God has blessed me greatly in my labors thus far; and every day brings new testimonies to strengthen my faith and my trust in Him.

My companion has been to Utah and hopes to make that his home some time in the near future. He is a good, faithful, intelligent Elder, and a very agreeable and energetic companion. We are very fond of each other and will long remember our missionary labors together.

At present the bubonic plague is raging in Honolulu, and we are thus banished from the outer world as everything is under strict quarantine. If no change for the better comes soon, we will be unable to hold our April conference, which would be a very great disappointment to all the Elders as they would not then meet until October.

The "Roberts inquiry" has reached here and is, indirectly, doing much good. The "News" has been a welcome visitor, and a faithful co-laborer.

Hale happy by the hope within me, joyfully I [illegible] on.

[illegible]

President South [illegible] Conference.

Wednesday, Feb. 29. Elders [illegible] Smedley and [illegible] Maddoups arrived in Honolulu [illegible] to labor as missionaries on the islands. ([illegible] Miss. Hist. Rec. [illegible])

Sunday, [illegible] 11. [illegible] arrived at [illegible] [illegible] being [illegible] ([illegible])

1900

Saturday, March 24. On this and the two following days a conference of the Kauai conference was held in the Hulaia Branch of which the following report was published in the "Deseret News":

Prosperity and Progression.

[illegible], Kauai, H. I., March 1, 1900.

We have just held our annual [illegible] conference in Waimea, for the term ending [illegible] and have increased [illegible] in number.

The following [illegible] were ordained and appointed: [illegible] Waimea, Koloa, Makaweli, Kekaha, Kapaa, Lihue, Kapahi, Kealia, Wailua and Hulaia.

On Saturday evening March 24th, at 10 a. m., a session of the Sunday school was held at 1 p. m. [illegible] on the evening Priesthood meeting. On Sunday morning at 10 a. m. a combination of Sunday school conference; 2 p. m., general meeting, and prayer meeting of general and local authorities. These were unanimously sustained. Evening Mutual Improvement conference.

On Monday at 10 a. m. the sisters held forth in Relief Society conference. In all we were highly blessed of our heavenly Father, and were fed satisfactorily the "bread of life." Good exercises, good singing, good remarks, and good feelings were characteristics of the entire "huli" (conference).

The people who came from long distances remained at the place of conference during the entire three days. The Saints of Hulaia kindly attended to the entertaining of all who came, and the people returned to their several branches well repaid for their trouble of coming.

At last October conference at Lihue, [illegible] Kauai, and [illegible] the plan of salvation to those out of the fold. We have been blessed of the Lord in our labors, and have experienced His kindly aid in every instance. As the result of [illegible] we sent out [illegible] in to headquarters, which [illegible] 100 members of the Church on this island. This [illegible] baptized in this conference thirty-four souls and blessed thirty-two children. Our Saints are quite wide awake in their duties, and are now [illegible] to the principles of tithing and the "Word of Wisdom" to a commendable extent.

In taking everything into consideration, we feel to report prosperity and progression in this conference, and we truly realize that "Zion is growing." We feel it a great pleasure and privilege to be permitted to labor among Joseph's seed, and to help to bring them back to the faith of their fathers.

The "News" is like a "cup of cold water to a thirsty soul," bringing good news, and good counsel from the heart of Zion. We truly appreciate it, and hand it to our white friends to read. It has done much to elucidate the true principles and many are the friends it has gained for the truth and for the cause of Zion. Some are now taking it regularly.

May the "little stone" still roll rapidly on in its present work of subduing prejudice and ignorance.

CHAS. C. BUSH, Kauai, H. I.

C.

Friday, March 30. Elders Barnet and Smedley came to Laie from Honolulu from, whence they had obtained release from quarantine by taking a treatment of Wolffkin's Prophylactic Process. (Hawaiian Rec. p: 294)

Tuesday, April 3. Elders Thos. J. Geddings, Ira J. Wilson, Wm. Geddings and John T. Gadleton and wife all came to Laie from Honolulu, having submitted to the same treatment as Elders Barnet and Smedley noted under date of March 30th. (Rec. 3: 294)

1900

Friday, April 6. The semi-annual conference of the Hawaiian Mission commenced at Laie. Several of the Elders were unable to be present on account of the quarantine at Honolulu. After the opening exercises, including singing by the Laie choir, President Woolley spoke of the importance of the 6th of April to the Latter-day Saints, it being the date upon which the Savior was born into the world, as revealed to the Prophet Joseph Smith and also the date of the organization of the Church of Christ in the latter days. He expressed great regret at the absence of many Elders and Saints who would have rejoiced to be present. He was followed by remarks by Elder C. K. Kapule, from Ewa. In the afternoon meeting Elders Samuel Paget, Thos. R. Farr, [illegible] Cole and Kalili, [illegible] Kiapoole and Kanihonui, native Elders, were the speakers, followed by closing remarks by President Woolley.

(Haw. Miss. Hist. Rec. B: 295-301)

1900

[illegible], April 7. A conference of the Primary Associations was held [illegible] in the forenoon, Sister Ellen Cole conducting. After the reading of the minutes of the previous Primary Conference by Ivy Kekuku, a program was rendered by the children and remarks made by Sisters Olive Pendleton, Ellen Cole, Alice R. Woolley and President Samuel E. Woolley. One hundred and thirty-five children and adults were present.

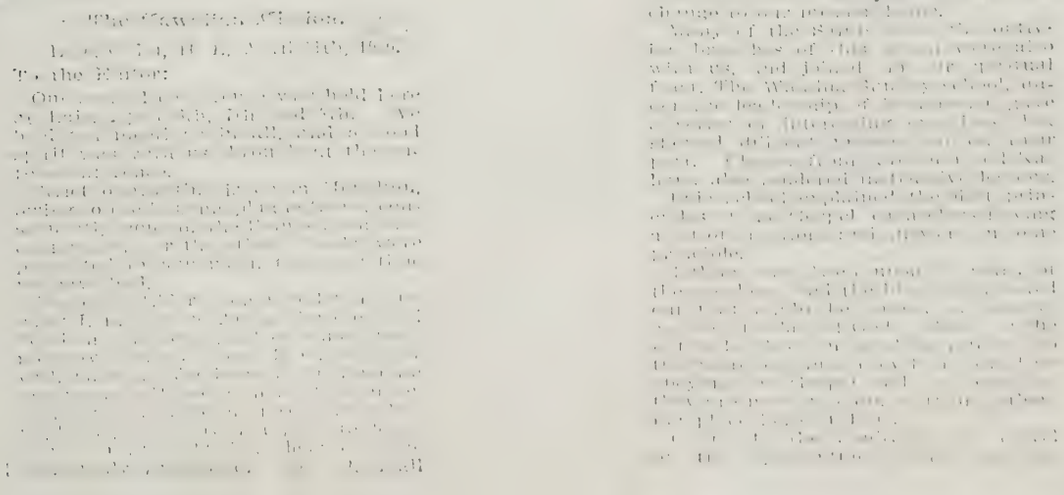
In the afternoon the sessions of the general conference were continued, Elders Wm. B. Davis, Barr W. [illegible], [illegible] Smedley, John B. Pendleton and Wm Waddoups (who all spoke in English) and native Elders L. B. Kainoa, H. F. Kekauoha and Helila (the latter reported the Waialua Branch) were the speakers, followed by closing remarks by President Woolley. One hundred and five persons only were present.

(Haw. Miss. Hist. Rec. B: 302-306)

Sunday, April 8. The morning and afternoon sessions of the conference at Laie were taken up by the Sunday school conference presided over by Counselor Thos. A. Waddoups. (Haw. Miss. Rec. B: 306. Haw. Miss. S. S. Rec. 44)

In the evening the closing session of the conference was held, Elder Edwin Fifield being the first speaker. President Woolley then presented the general and local authorities of the Church who were sustained unanimously. He said that the usual appointments for the mission could not be made on account of the quarantine in Honolulu, but when that should be lifted appointments for the following six months would be made as usual. There was an attendance of 235 persons at this meeting, which closed with a spirited address by President Woolley. (Haw. Miss. Hist. Rec. B: 306-308)

The "Deseret Evening News" of May 5th reported this conference as follows:



The Hawaiian Mission.

[illegible]

To the Editor:

[illegible]

1900 (April 8,

[illegible]

[illegible] Wool- [illegible]

[illegible] We [illegible] the mission as [illegible] condition [illegible]

[illegible] It should have [illegible] tons.

SAMUEL F. WOOLEY,
[illegible]
ELWIN W. SIFIELD.

Friday, April 13. Elders Samuel [illegible] and Ira L. Wilson were appointed to labor in Oahu Conference, on the Wialua and Ewa side of the island; Elder William Maddoux to labor in Honolulu and Elder [illegible] on the Koolau side of Oahu. (Hon. Miss. Hist. Rec. B: 309)

Thursday, April 19. A quantity of salt peter was purchased to be used as a test upon some scrubby cane and proved to be a very effective fertilizer; about 600 lbs, were used to the acre. (Rec. B:309)

Tuesday, April 24. Elders David Johnson, Thos. R. Young and A. P. Musser arrived in Honolulu from Zion, as missionaries (Rec. B:309) to Hawaii.

Monday, April 30. The quarantine in Honolulu was raised, coming into effect at midnight the previous day. (Rec. B: 309)

1900

Tuesday, May 1. Elder Geo. A. Davis, who had been standing award for the Government to enforce quarantine regulations for ninety-eight days, returned to Laie from Honolulu. (Haw. Miss. Hist. Rec. B: 309)

Friday, May 4. Elder Thos. R. Young was appointed to labor in the South Hawaii Conference and Elder Geo. A. Davis in the Hilo Conference, and Elder Samuel Paget was honorably released. (Miss. Rec. B: 309)

Tuesday, May 8. Elders A. P. Musser and Angus Smedley were appointed to labor on Maui and Elder David W. Johnson on North Hawaii. (Rec. B: 309)

About this time a well 210 feet deep was finished at Kokololio at a cost of $1000.00. (Rec. B: 309)

Wednesday, May 20. Elder Barr W. Musser was appointed to labor on Kauai; he sailed on the 22nd for his field of labor. (Rec.B:309)

Sunday, May 24. Elder Robert A. Moss of arrived in Honolulu on the steamship "Alameda" as a missionary to the Hawaiian Islands. (Rec. B: 309)

Monday, May 25. Elder Samuel Paget, who had been released at the conference in April, sailed from Honolulu, homeward bound, per steamship "Mariposa". (Haw. Miss. Rec. B: 310)

Wednesday, May 30. A reservoir was completed at Laie. (Rec.B:310)

1900

Monday, June 4. The following sisters [illegible] at Honolulu to act as special missionaries to the Relief Societies: Alice B. Woolley, Elizabeth Williams and Bolivia Umi, of Wailua, for Hawaii and Maui; Ellen E. Cole and Julia Wilder for Kauai; Healohapauole and Kaunahina for Kohala and Hamakua. They all sailed the following day to their fields of labor. Elder Robert A. Moss, who arrived in the mission about ten days previous, being appointed to labor on Kauai, sailed with the sisters. (Haw. Miss. Hist. Rec. B: 310)

Thursday, June 14. The Hawaiian Islands were organized as the U.S. Territory of Hawaii. (United States Bonds, Harvey Fisk & Sons p.17)

Sunday, July 8. Sisters Cole and Wilder returned to Laie from their missionary trip to Kauai. (Haw. Miss. Hist. Rec. B: 310)

Tuesday, July 10. Sisters Woolley, Williams and Bolivia and Elder Parley P. Musser arrived from Maui, per steamship "Maiina Loa", after a very successful and pleasant trip.

The well at Palikahaloa, 400 ft. deep, was finished at a cost of $1870. It was immediately leased for 16 years for $2250, the lessees to pay all taxes. (Haw. Miss. Rec. B: 310)

Wednesday, August 1. Elder Walter T. Philips and wife Annie from Park City, Utah, arrived in Honolulu as missionaries to the islands, per steamship "Australia". (Miss. Rec. B: 310)

Tuesday, August 7. Sister [illegible] Musser [illegible] birth to a son at Laie. (Rec. B: 310)

1909

Friday, August 17. Elder Edwin W. Fifield and wife, having been honorably released from their missionary labors on the Hawaiian Islands, sailed from Honolulu for their home in Weston, Idaho, per steamship "Mariposa".

The "Deseret Evening News" of Sept. 8, 1909, notices the return of Elder Fifield as follows:

Elder Edwin W. Fifield of Weston, Ida., returned on the 3rd of this month from the Hawaiian mission. He was set apart on the 3rd of Dec. 1896, and has consequently been about nearly four years. Mrs. Fifield, who has been in the same mission for about two years, returned home in company with her husband. Elder Fifield acted as clerk of the mission for nearly three years. A large portion of the time he acted as bookkeeper and [illegible] at headquarters. He says he had a good time and enjoyed moderate health. The mission is prosperous. Over a [illegible] persons have been baptized [illegible] the time he has been [illegible] the same number [illegible]. The "Mormon" mission [illegible] is numerically the [illegible] the Catholic occupying the first [illegible] numbers. There are [illegible] now in the mission. Temporally the mission is prosperous too. The cane crop on the plantation is fine, producing a yield of about 2,[illegible] tons of sugar. Many improvements have been made lately, about $15,000 having been spent for this purpose.

(Des. Evening News of Sept. 8th, 1909, p. 12)

Sunday, Aug. 19. Elder Parley P. Musser was sustained as Supt. of Laie Sunday school, succeeding Elder Edwin W. Fifield, released to return home. (Haw. Miss. Hist. Rec. B: 311)

Tuesday, September 18. President Woolley sailed from Honolulu for Kauai for a short visit, per steamship "W. G. Hall". (Haw. Miss. Hist. Rec. B: 311)

Friday, Sept. 28. President Woolley and Elders Chas. C. Bush, Robt. A. Moss and Barr W. Musser arrived in Honolulu from Kauai.

For some time previous to this date it had been necessary to irrigate the cane crop at Laie continuously, the weather being so very dry. Over fifty acres of new land has recently been cleared, plowed planted and fenced.

(Haw. Miss. Hist. Rec. B: 311)

1900

Friday, October 5. The semi-annual conference of the Hawaiian Mission was commenced at Laie, President Samuel H. Woolley presiding. After the opening exercises, President Woolley gave an able discourse especially urging the Saints not to make conference a time in which to air their pet theories or to hold political meetings, etc. He was followed by Elders Thos. J. Maddoxes, A. W. Pellisten, Ira J. Wilson and Thos. D. Parr; about 400 persons were present at the meeting. The afternoon meeting was devoted to the Relief Society conference and was conducted by Sister Alice R. Woolley. In the evening meeting general conference was again resumed and reports heard from the Honolulu, Waikiki, Kalaie (Maui), Kohala, Waimea, Waioli and Waimalu Branches. Present 350 persons. (Haw. Miss. Hist. Rec. B: 514-523)

Saturday, Oct. 6. The conference at Laie was continued by a general meeting in the evening at which Elders Wm. A. Williams, Barr W. Musser, Wm P. Davis, Geo. A. Davis and David Johnson were the speakers. (Haw. Miss. Hist. Rec. B: 528-533)

Sunday, Oct. 7. The conference at Laie was continued and closed.

The following report of this conference was published in the "Deseret News" of Nov. 3, 1900:

ANOTHER CONFERENCE.

Laie, Oahu, Oct. 3, 1900.

The Elders, sisters and Saints of the Hawaiian Mission of the Church of Jesus Christ of Latter-day Saints have just concluded their semi-annual conference here at headquarters.

Commencing on Friday, Oct. 5th, at 10 a. m., our "Mutt" lasted three days, ending at 9 p. m. on Sunday, October 7th.

Nine meetings in all were held.

Many Saints gathered in from the various islands, and enjoyed the treat with us. The total attendance was a little less than five hundred. Many strangers of the higher classes, both among whites and Hawaiians, attended our conference, and expressed themselves as having had a good time.

Good parts and songs, as usual, were rendered by the Sunday schools, mutuals, and Relief Societies of Auwaiolimu, Waikiki, Waialae, Waimea, Maui, and Laie, and all the outside islands were represented at each of the above mentioned societies.

We truly enjoyed a treat, as we had not met in conference for a year, on account of the plague last spring.

Good instructions were given by our president, and most of the Elders and sisters from Utah spoke very well in the Hawaiian language. The Elders are doing well in the language, and are up to their duties; the work is growing and prospering, and all is well with us all.

Yours in the gospel of peace among us,

The labor report for the past year stands as follows: Baptisms, 222; [illegible], 17; [illegible], 11, and excommunications, 20.

Thos. [illegible] Waddoups and William A. [illegible] and wife were [illegible] in marriage, and [illegible] to the [illegible].

The "[illegible]" appointments were as follows:

Samuel H. Woolley, [illegible] of plantation; [illegible] Kauai; [illegible] Maui; [illegible] Oahu; [illegible] Molokai; [illegible] Hawaii; [illegible] Sunday schools; [illegible] Relief Society; [illegible] Davis, engineer and mechanic.

Ecclesiastical appointments: Honolulu, A. H. Pelliston, Wm. Waddoups, Abraham Fernandez, John Kahalawa, and Joseph Lualiwa.

Oahu—Angus Snowdy and Kalihi.

Kauai—Parley P. Musser and R. A. Mose.

West Maui—I. L. Wilson, A. P. Musser and Paulo.

East Maui—John Pendleton and Wailani.

South Hawaii—Jos. E. Storey and Thos. R. Young.

North Hawaii—G. W. Johnson and W. Phillips.

Oahu—M. Marion Rush and Geo. A. Davis.

General Relief Society—President, Alice R. Woolley; counselors, Jennie P. Musser, Ella Cole, Olive Pendleton, Annie Kaumoana; secretary, Ruth Kauhane; treasurer, Ellen Cole.

Sunday School—Superintendent, Chas. C. Rush; first assistant, M. Marion Rush; second assistant, Geo. A. Davis; secretary, Jos. E. Storey; treasurer, Samuel E. Woolley.

Mutual Improvement—President, A. H. Pelliston; first counselor, Parley P. Musser; second counselor, D. W. Johnson; secretary, Arthur P. Musser; treasurer, Samuel E. Woolley; clerk, Angus Snowdy, and Wm. E. Waddoups, assistant.

At the close of the appointments President Woolley made appropriate remarks.

Many improvements have been made here on the plantation, such as plowing, planting, boring wells, breaking up new land, etc.

Out on the other islands there have been several new [illegible] built and [illegible] during the past year, and the work is in general progressing, notwithstanding the plague.

A [illegible] of unity [illegible] us with "Peace on earth, good will to men."

On August 7, 1900, a young man named [illegible] was ordained at the house of Thos. Lyman, Leonard P. Musser officiating. [illegible]

SAMUEL H. WOOLLEY,
President Hawaiian Mission.
ALICE R. WOOLLEY,
Chief of the General Conference.

(Haw. Miss. Hist. Rec. B: [illegible])

1900

Wednesday, October 24. Elder Fred Beesley arrived at Honolulu per steamship "Queen" as a missionary from Salt Lake City, Utah, to the Hawaiian Islands. He had sailed from San Francisco, Oct. 17, 1900. On his arrival in Honolulu he was bid welcome by Elder A. H. Pelliston and the Saints generally. He also met several others of the American Elders and sisters, who happened to be visiting in Honolulu. Elder Beesley spent a few days in Honolulu, during which he, being a piano tuner, tuned the organ in the meeting house, which badly needed care.

(Beesley 46)

Saturday, Oct. 27. Elder Fred Beesley traveled in company with Elder Wm B. Davis to Laie, where he was received with kindness by the Elders and sisters. He writes:

"A glance about Laie showed many changes since I left here 11½ years ago. The old mission house was entirely obliterated, but in its stead was the elegant structure erected under the supervision of President Mathew Noall, assisted by Elder Isaac H. Grace. The following words appeared on a tablet: He maluhia keia hale (Peace be to this house), but a coating of paint and sand had since covered the inscription. The walls of the new house were hung with some old time pictures among which were portraits of Geo. Nebeker, Heber C. Kimball, Daniel H. Wells Joseph F. Smith, Edward Partridge, etc., as well as a group of seven Elders, myself among the number. The mission home, known as Lanihuli, is now surrounded by a fence and a double row of iron wood trees, planted along the Makai side and some along the north end. These trees were looking quite thrifty and promised to become a great adornment as well as a good shelter against heavy winds. Much land, which before lay idle is now planted in cane. The old school house, around which many fond memories cling, has been removed and a new and commodious one has been built nearby on the hill side.

(Beesley 47)

Tuesday, Oct. 30. Elder. W. L. Williams and wife and Elder Thomas A. Waddoups sailed for home per steamship "Queen". With them was Edwin Fern Lopez, son of a native Elder, who was to attend school at the B.Y. Academy at Provo. The Deseret Evening News of Nov. 17th published the following:

[illegible]

[illegible]

[illegible]

1900

Hawaiian Mission.

Wednesday, October 31. A meeting of the Elders and Sisters was called at Laie and a general plan proposed by Elder Fred. Beesley was approved looking to a celebration in honor of the semi-centenial aniversary of the introduction of the Gospel on the Hawaiian Islands. President George Q. Cannon, one of the first missionaries to the islands had decided to visit Hawaii on the occasion and participate therein. It was further agreed that the celebration should be continued for two days, namely, on the 12th and 13th of December; to hold two meetings each day: have a feast or "luau" and utilize the two evenings to give some concert numbers in connection with a stereopticon exhibition and to go up on Punch-bowl hill, and have President Cannon point out the place, as near as possible, where he and his companions built an altar at the time they offered their dedicatory prayers. This plan, with some additions and modifications, was subsequently carried out. President Samuel E. Woolley was chosen chairman of the committee on program, of which Elders Fred. Beesley, C. C. Bush and wife and others were members. Elder Beesley went to work selecting and preparing music for the occasion and to arrange for speeches, which were to be delivered upon the occasion. The Elders also sent for a stereopticon for the occasion. The committee further agreed that quite a number of hymns should be sung by the whole congregation and some others by the combined choirs of Laie and Honolulu; solos, duets and some instrumental music was also considered, the instrumental music to include the services of the governmental band under the direction of Prof. Berger. Subject matter for the main speeches was also discussed and the best native orators chosen to deliver these speeches. It was further suggested that efforts should be to have as many of Prest. Cannon's old converts there as possible and to find out how many of these were still living. It was later ascertained that 25 of President Cannon's old converts were still living. Elder Beesley struck off over 200 copies of several anthems on a hectograph which he had brought with him from Utah and for some time he practiced almost daily with the choirs both at Laie and at Honolulu. In short all necessary arrangements were made for the celebration, but for some time the brethren were not definitely informed whether Prest. Cannon would be present or not. However, in due course of time a steamship brought word that Prest. George Q. Cannon and William W. Cluff and some of their families would visit the islands, and they also received the pleasant news over the telephone from Honolulu that not only had the stereopticon arrived but that Elder Frank Silver, who had purchased it and was accustomed to running it, had also arrived.

(Haw. Miss. Hist. Rec. [illegible] 47)

(Beesley [illegible] 31.)

1900

Saturday, Nov. 3. The "Deseret Evening News" of this date published the following:

THE HAWAIIAN MISSION.

Very Good Reports of the Conference on Kauai.

Many of the Educated Classes Investigating the Doctrines of the Gospel—The "News" as a Missionary.

After a successful term's labors we have just concluded our general closing conference for Kauai district. We have been greatly favored during our meetings, with the Spirit of our heavenly Father, and have been instructed in many things pertaining to the Gospel.

Our "hui" (conference) commenced on Saturday at 10 a. m. at Kuhiokai, and continued until Sunday evening. Eight meetings in all were held.

Our parts in Sunday schools, etc., were rendered in good shape, thirteen Sunday schools in all being represented. Good singing characterized our entire conference, and it made our hearts rejoice to hear, among the rest, some of our own songs of Zion in the English language: "Redeemer of Israel," "High on a Mountain Top," etc.

There are many people here on Kauai who speak the English language quite fluently, and new converts are being made all the time from among the educated classes who have frequented the high schools, which are conducted by Protestant church officials. Many are turning their attention toward us now, and their prejudices are not in a very good turn of mind toward the Elders, as their flocks are finding better pasture.

Not much bitterness, however, on the whole, is exuded toward us, and many, among all classes, are investigating the Gospel. The white faction here are very much interested now, and the "Deseret News" [illegible] Received with [illegible] We are kindly [illegible] and invited to [illegible] them, and the Elders are [illegible] here and hospitably.

Several of our good friends have "visited Utah [illegible] themselves." Among these are C. R. Heyerdahl, Waimea, Kauai; J. A. Palmer, Makaweli, Kauai; W. L. Lucas, Lihue, Kauai. The last mentioned has a sister in Salt Lake City teaching school. During the past year we have been unable to go into backgarters, but have retained in our conference. We have baptized seventy-six persons here on Kauai this year, and blessed forty-eight children, besides performing various other Church duties.

We repaired and remodeled the Makaweli meeting house at a cost of $100, which makes a great improvement in the branch. We also dedicated a little meeting house at Kapaahi. We have labored harmoniously together and have been aided greatly by local Elders and Saints.

During the latter part of the term we split up our party, Elder Baer Musser and Chas. Leno taking one side, and Elder Robert A. Moss and myself the other. Sisters Ellen Cole and Julia Wilder traveled with us for a month in the interest of the Relief Society.

Our Sunday schools, Mutuals, Relief Societies and general Church organizations are in good shape, and we can report them doing good work. Our conference is in good order. God is with us in our labors.

We were favored by a visit from our mission president, Elder Samuel E. Woolley, at our "Hui," and we were fed the bread of life from his lips. We had a treat, and the Saints rejoiced to hear their president's discources.

After our conference was over we took passage on the "James Magee," with Elder Woolley and after a peaceful voyage over the briny billows, we landed in Honolulu.

CHAS. C. RUSH,
Conference President.

(Des. Evening News of Nov. 3, 1900 p.22)

Wednesday, Nov. 7. Elder David Madsen and wife of landed at Honolulu per steamship "Alameda" as missionaries to the Islands.

(Haw. Miss. Hist. Rec. B: 548)

Sunday, Nov. 18. Sister Chas. C. Rush arrived at Honolulu and went to Laie the same day. She has come on a short visit to the Islands and to accompany her husband, who was released from his missionary labors, back to their home in Zion.

(Haw. Miss. Hist. Rec. B: 548)

1900

Saturday, November 24. The following was published in the "Deseret Evening News" of this date:

MISSIONARIES WILL RELIGHTE.

Landing of First Elders on the Hawaiian Islands.

FIFTIETH ANNIVERSARY.

Invitation to Occupy Two Days. The Power of Music, Speeches and Other Features Peculiar to the Natives.

The following is the invitation sent to the former missionaries who have labored in the Hawaiian islands, requesting them to be present at the semi-centennial anniversary of the landing of the first Latter-day Saint missionaries on the Hawaiian Islands. It is expected that some few Elders who once labored in that field will avail themselves of the opportunity of having what promises to be a most pleasurable time:

We take pleasure in announcing to you, that on December 12, 1900, we will celebrate, in Honolulu, the semi-centen-

[illegible] of the [illegible] on the [illegible]

[illegible] December 12, [illegible] of [illegible] the work has been [illegible] until now the [illegible] in number [illegible] of any other.

An [illegible] has been arranged for [illegible] celebration, to [illegible] by the committee [illegible] by friends in [illegible] the clubs and leading [illegible] of the Islands; speeches by early [illegible] and leading orators, ancient [illegible], chants, etc., and a grand feast.

We expect to have [illegible] more of the First Presidency ([illegible] of whom have performed missions here) with us, which will insure a general time of rejoicing for all.

Visitors can spend their space time very interestingly by visiting the mammoth sugar plantations on this island, all of which are on the line of the new railroad running from Honolulu to Laie. Electric cars are now running to the Pauoa Heights, which commands a grand view of Honolulu and its harbor. A day might be spent pleasantly driving on Punchbowl, to Nuuanu Pali, or to Diamond Head, all beautiful carriage drives; the Fahren grounds, museum and the parks are special features of interest.

Will you come? The last available steamer leaves San Francisco December 1, 1900.

The chairman of the [illegible] committee is Elder Samuel E. W[illegible], at Laie, Oahu, H. I.

President George Q. Cannon will attend the celebration, and will be accompanied by President W. W. Cluff of Summit Stake.

Thursday, Nov. 29. Elder Frank J. Silver arrived in Honolulu per steamship "Mariposa" as a missionary to the islands. On the same boat were Pro. Eldredge and wife of Coalville, Utah, and Bishop V. H. B. Murdock and wife of Charleston, Utah, who had come for a visit.

(Haw. Miss. Hist. Rec. 3: 348)

Saturday, December 8. During the first week of December Elders came from their different fields of labor to the mission headquarters to attend the processed Jubilee.

(Miss. Rec. 3: 348)

1900

Monday, December 10. In the evening of this day President George Q. Cannon, wife and sons (Clawson, Hugh and George) Wm W. Cluff and wife, a wife of Bishop Clawson and their son Scott, arrived in Honolulu per steamship "Gaelic." The party arrived just in time for the public reception which had been planned for the next morning (Tuesday). The party was met by President Samuel E. Woolley and several of the Elders and taken in carriages to the home of one of the most wealthy and influential Saints in Honolulu, namely, Bro. and Sister Abraham Fernandez. (Hawaiian Mission, Hist Rec B 348)

Tuesday, December 11. A grand reception was tendered President George Q. Cannon and party at the Saints' meeting house at Honolulu, according to previous arrangement, by the Elders and Saints and their friends and the public generally. The Honolulu newspapers had all published the programs in detail, and much matter besides, pertaining to the jubilee. The vestry of the Saints' church in Honolulu had been decorated with flags and potted plants and hundreds of people availed themselves of the chance to see, greet, and shake hands with President Cannon and his party and the occasion was a most pleasant and enjoyable one.

President Wm W. Cluff wrote:

"On the 11th a general reception was arranged for President Cannon in the Latter-day Saints' meeting house on Punch Bowl St., at 10 a.m., where several prominent men of the present and late governments called early to pay their respects to President Cannon; then, for over five hours, a steady stream of native Saints and friends came to greet and welcome him again to the islands, among them being eighteen or twenty of the number he had baptized fifty years ago. About one thousand in all thus came to give him welcome, among them being many of the sons and daughters and grand-children of his early converts among that people. One of the first acts of the Hawaiish native in showing their love and admiration for a person they revere, is to place around their necks a beautiful yellow lei (wreath), yellow being the color or emblem of moi- royalty. So President Cannon and wife were early bedecked with many of these insignia of ka moi.

Many touching and pathetic scenes were witnessed during these greetings. One, a daughter of a prominent family of the first who joined the Church came up, and, kneeling down before President Cannon, bowed her head and was so full of emotion she could not speak, while tears rolled down her

1900 (Dec. 11)

cheeks. Another, an old lady, said to be over a hundred years old, knelt at his feet and embraced his limbs, and was overcome by deep emotion. These and many similar demonstrations of love and veneration for the servant of God who first brought the Gospel of redemption to their relatives and people, were ancient customs and tokens of affection towards their chiefs and noted personages in olden times, and mark the strong characteristics of the Hawaiian people, viz; kindness, generosity and great reverence for their superiors. In fact, it was these very marks of esteem and love, coupled with the belief that Captain Cook- Lono- came from some other world and was hence immortal, to whom they extended similar indications of love and reverence on welcoming him to their shores, that led to the belief among Christian nations that they were worshiping their discoverer. *** No man since the day of Lono- Captain Cook- has ever received such a warm, whole-souled and generous welcome to these islands as has President Cannon."

(Mill.Star 63: 82)
(Haw. Miss. Hist. Rec. B: 348)

Wednesday, December 12. The great semi-centennial jubilee celebration took place in Honolulu, this being the fiftieth anniversary of the arrival of the first "Mormon"Elders in Hawaii. Elder Fred.Beesley writes:

" All being in readiness the people assembled at the Orpheum, a building in Honolulu hired for the occasion. While assembling, the Government Band played several choice selections, and at 10.30 the services began. The combined choirs had been arranged upon the stage, our guests occupied the boxes on the right, our Elders and sisters the boxes on the left and the hall was packed with the Saints and the public. The curtain was raised and the combined choirs gave expression to a burst of praise and joy in their rendition of the anthem,"Praise the Lord". The numbers were all well rendered, but the main interest centered in the speech of Prest. Cannon. He made a brief effort to speak in Hawaiian and then gave the most of his remarks in English. His reminiscenses were very interesting and the spirit that actuated his early labors and the determination to fulfil his first mission was truly inspiring. Prest. Woolley translated what he said in English. I took part in "Joseph Smith's First Prayer" "Utah, we love Thee" and "Queen of the Earth" as a baritone solo."

(Bailey 11)

1900 (Dec 12)

President Wm. W. Cluff wrote as follows concerning this day's proceedings:

" The regular exercises of the celebration commenced at 10 o'clock a.m. in the Orpheum Theatre on Fort Street, the government orchestra furnishing the music. The exercises consisted of singing by several choirs and glee clubs, duets, solos, choruses, anthems and quartettes, etc. Several reminiscent speeches were given by survivors of the early converts, also by George Q. Cannon and his associates. The principle one was by President Cannon, delivered partly in Hawaiian and partly in English; the English being interpreted by President Woolley. Over 1,200 people were present, many having come from the other islands. While President Cannon was speaking in Hawaiian the greatest interest and enthusiasm was manifested by the native Saints. I heard many remark to those near by, "Ka-ha-ha, he mea kupainaka no kona hoomanao iaana ka olelo a wakou i na wakahiki nui loa'" " How wonderful that he should remember our language all these long years'" In the audience were quite a number of white men and leading men of the nation who are friends to our people.

In the afternoon a genuine Hawaiian Luau-feast-was arranged in the government drill sheds. About 1,500 people partook of the repast, among them several leading half-whites and their families. All the food, beef, pigs, chickens, fish, etc., was cooked in regular Hawaiian fashion. President Cannon and some of his party enjoyed the fish, roast pig and poi, and ate with as hearty a relish as they were wont to do half a century ago, but they did this to the great amusement of our tender-foot female companions!

The evening was devoted to exhibiting stereopticon views of Utah, Hawaii and other Pacific islands, which was free to the public.

(Haw. Miss. Hist. Rec. B: 348) Mill Star, 63:82

1900

Thursday, Dec. 13. The semi-centennial services were continued in Honolulu. At 10 a.m. the people again assembled to participate in the exercises of the Jubilee. Elder Fred. Beesley writes:

"The Hallelujah chorus from the "Messiah" was one of the opening pieces sung by the Kaia choir, but as we had been practising it for about three weeks only and did not have our full choir, it was not as well rendered as I could have wished. Yet it went off remarkably well under the circumstances. The rest of the program was well rendered and included a trio, "O Restless Sea" which was sung by Bro. and Sister Bush and myself, Miss Adelaide Fernandez playing the accompaniment. President Cannon spoke again, manifesting more freedom in the language, but expressing himself partly in English when some idea came before him that he could not find words to express in native language; then, as he got past the difficulty he would again speak in the native tongue.

Among the guests at the afternoon meeting was the ex-Queen, Liliuokalani. In company with several of the Elders I was introduced to her. She requested President Cannon to speak again, which he did in a very interesting manner; she also desired him to call on her at her home, which he did and gave her a blessing according to her desire. She had met him before in Salt Lake City and had been blessed by him there and was subsequently healed of a cancer under her chin from which she was suffering when blessed.

Of the pieces on the program I took part in were the quartette "Beautiful Zion for me" by Ivy and Hattie Kekuku and Poi and Sam Kekauoha, I playing the accompaniment on the organ; a hymn duet "High on the mountain top" with Bro. Bush, and a quarteet, "The Happy Farmer", by Bro. and Sister Bush and Jennie Musser.

At the close of the meeting the people made their way up on to the Punch Bowl Hill. We assembled at a point overlooking the city and were addressed by President Cannon, who spoke of the party of missionaries who just 50 years ago (Dec. 13, 1850) made their way to a point about half a mile from where we stood, on to a hill now traversed by the electric cars, which is now called Pacific Heights, and there built an altar about 3 feet high and 3 feet in diameter from the stones lying about, and then kneeling in a circle offered up a prayer, each in turn, dedicating the Islands as a mission [illegible] field and [illegible] to the service of the Lord. President Cannon spoke of the long and

useful lives the five Elders had enjoyed who remained and filled their missions and of the tragic and premature deaths of the five who did not."

The Jubilee services closed with a concert and an exhibition of steriopticon views, Elder Fred. Beesley making the explanations of the pictures briefly in English, then in the native language.
(Haw. Miss. Hist. Rec. B: 340) (Bussey 56)

For official report of the Jubilee Celebration and of the introduction of the Gospel into Hawaii see "Deseret Evening News" of Jan. 16, 1901, p. 8.

Friday, Dec. 14. Elder Fred. Beesley visited the Princess Kaiulani school in Honolulu, where he received a cordial reception ~~by~~ from the principal, who introduced him to several of the teachers. Elder Beesley visited a number of the rooms in the school building and was very favorably impressed with what he saw, and especially with the good order that seemed to prevail in the various classes.

The following was sent by telegraph from Honolulu: Bussey 58

Honolulu, Dec. 14, via San Francisco, Dec. 22.—The Mormons of Hawaii have just closed a three days' celebration of the fiftieth anniversary of the landing of the first Mormon missionaries on Hawaiian soil. The meetings were led by George Q. Cannon, who is the head of the Church and who came here from Utah to take part in the celebration. He was one of a party of ten Mormons who were the first to preach the Utah doctrine in Hawaii fifty years ago.

The doctrine took root quite rapidly among native Hawaiians, and today there are about 5,000 Mormons in the Territory, nearly all of them of the native race.

by train.

(Des. News 22: 1)

Sunday, Dec. 16. President George Q. Cannon and party attended the meetings in Honolulu.

1900

Saturday, December 15. The "Deseret Evening News" of this date published the following :

PRES. GEORGE Q. CANNON.

IT was on the 12th of December, 1850, that the first Elders bearing the Gospel in this dispensation landed on the Sandwich Islands. By the time these lines are printed, therefore, it will have been fifty years since the opening of the mission in those islands. An anniversary so interesting could not well be allowed to pass by unnoticed; and it has been decided to celebrate the semi-centennial in a two days' jubilee at Honolulu, the capital and principal city of the nation—an event at which I expect to be in attendance.

The original party of Elders were ten in number; I was the youngest. We were called upon this mission while in California, by Elder Charles C. Rich, who was then presiding there. We all engaged our passage on board an East India merchantman, the Imaum of Muscat, the price being forty dollars in gold apiece. It was a slow craft, and not very comfortable for passengers, though we had reason in the very outset to discover that she was staunch and seaworthy; for we experienced a most terrible storm just as we passed out through the Golden Gate, and the captain told his wife and all on board to prepare for eternity. In a little less than four weeks we came in sight of the Hawaiian group, and after sailing past several of the islands, we came to anchor on the 12th of December in the harbor of Honolulu and went ashore. After securing lodgings, we repaired to the top of an adjacent mountain, where we constructed a rude altar of stones, and in prayer, dedicated ourselves and the land to the Lord.

It was decided that five of our number should be selected to have charge of the five principal islands. The president of the mission chose Oahu, the island on which we then were. I was one of the five designated to preside, and in casting lots for islands as fields of labor, Maui fell to me. We then cast lots for choice of partners; I had first choice and selected Elder James Keeler. We proceeded to our island as soon as possible, accompanied by Elder Henry W. Bigler, whose partner remained in Honolulu, and whose island, Molokai, was convenient to ours.

As soon as it was ascertained that there was little opportunity for labor among the whites and small prospects of success, the general feeling was to abandon the mission and return home. I could not entertain such a thought. I took the position that we were bearers of the Priesthood; that this nation had to be warned as all other nations would be, and that, being on the ground, we ought to stay there and labor among the people, red as well as white. Several were quite opposed to this idea, and were determined to return. I was equally determined in my own mind to stay; in view of my responsibility as an Elder, I felt that I could not leave the islands till the people were warned. I accordingly said that though every other one might leave but myself, and I be left alone, I would still stay. Four of the Elders joined with me in this determination, and we remained; while five of our brethren returned to the States—not all at once, but in a short period—with the exception of the president of the mission who went down to the Marquesas group, then drifted to the Society Islands, and from there returned home.

Being young, and being extremely anxious to learn the language, I made rapid progress in it, receiving it, I may say, by gift from the Lord. I refrained from speaking or reading English as much as possible, and even trained myself to think in the native language. The result was that I was soon able to use it with greater ease and correctness than my mother tongue. I remember, for instance, how difficult it was for me to pray in English in the family circle when asked one evening to do so, when called in from my field of labor to Lahaina, the principal town of our island, to meet some new arrivals from Utah, among whom were Elder F. A. Hammond and wife. Brother Hammond's sudden death, the news of which has come while this article was being written, was a great shock to me and to the community. I shall also have to bear the sad news of the demise of another faithful veteran of the earliest days, Elder Henry W. Bigler, who passed away a few days since.

The desire to lay before the people the plan of salvation in great plainness in their own language was soon associated in my heart with the determination to present to them also in their own tongue the precious truths and the history of the origin of the red men, contained in the Book of Mormon. My conversation with the people about that record had filled them with a great desire to see it. I was accordingly led to commence its translation into the Hawaiian language. This was about thirteen months after our first arrival on the islands. My fellow laborers, the Elders, encouraged me in the work, and especially was I urged to persevere and succeed in the labor, by messages and counsel from the First Presidency and others at home.

We had to prize thousands and established numerous branches of the Church at various points. It was only the hours which I could spare from the varied duties connected with these interests, that could be devoted to

[illegible]

[illegible] Brother J. H. Napela, of Waiohinu. He was an educated, intelligent native, a descendant of the former chiefs of the island, a brother-in-law and [illegible] had been [illegible] and could give me the exact meaning of words. My method, in the beginning, was to translate a few pages and then explain to him their ideas in good English. He would thus get a thorough comprehension of the part I was translating, both doctrinal and historical. Then I would read to him my translation, [illegible] carefully over every word and sentence, and language, [illegible] the impress of any [illegible] conveyed to his mind. In this way I was able to correct any obscure expression and to secure the native idiom. At times I also had other elders present with him. And [illegible] and with this [illegible] not having a single clerical error, or [illegible] had been anticipated. I went through the whole book. I [illegible] the translation on the 22nd of July, 1887, about one and a half years from the date of beginning, but the revision was not finished until five weeks later. In December of that year I took my manuscript with me over to the island of Kauai where I went to visit the Saints and preach to the people; and here I had opportunity for another revision of the translation. With Elder William Farrer on that island was a native Elder named Kauwahi, a man of acute intellect and fine education, who was called the most eloquent and the best reasoner in the Hawaiian nation. I wished, with these two brethren, to go through the book again in order to discover and correct any inaccuracy or obscurity that might have escaped previous detection. We began on the 24th of December and finished on the last day of January following. During this time, in addition to other labors among the Saints, I read the manuscript through twice, once to Brother Farrer, who looked at the English version to see that there were no omissions, and afterwards to Brother Kauwahi, who also looked at the English book, he being a little acquainted with our language, to correct any errors in the translation or the idiom. I took the same pains to explain the work fully to him that I had to Brother Napela, so as to be sure I had used the simplest and clearest language to convey the idea. I had decided, after the revision, to copy it into a book, but this, for want of time, was never quite finished. Excepting that the original was written in very fine writing, because of the scarcity of paper, it really did not need copying; I find in my journal that I say it was more free from mistakes and corrections than I could have expected, considering the circumstances, the interruption, etc., under which the work had been done.

The original idea had been to purchase a press and materials and publish the Book of Mormon ourselves; and means for this purpose were raised. The money was sent to Brother John M. Horner in San Francisco, who purchased the press, type, paper, etc., in New York, and these were shipped around Cape Horn to Honolulu. In the meantime I had been released and had returned home, and these supplies were reshipped to San Francisco at the request of Elder Parley P. Pratt, who was thinking of printing a paper there. He had written to the First Presidency to have me appointed a mission there to assist him. I had been absent from home five years, and had returned only five and a half months, when I again went forth, this time to publish the Book of Mormon in the Hawaiian language, and to assist Elder Pratt in the publication of a paper. Elders Joseph Bull and Matthew F. Wilkie accompanied me, and on President Young's advice, my wife went also. Brother Pratt had started home when we arrived, but I overtook him, was set apart by him to preside, and then returned to San Francisco.

I immediately procured an office and began the work. Brothers Bull and Wilkie knew nothing of the Hawaiian language, but the "copy" was good, and they soon became so familiar with the words that they could set it in type nearly as fast and as free from mistakes as if it had been English. The proof-reading was not without its difficulties. I was the only one who understood the language, so I could not have a "copy holder." My method was to look over the proof slips while my wife read from the English book—thus I would detect any omissions of words or sentences. Then I would read the proofs over again carefully to correct any remaining errors in spelling, typography, etc. We worked industriously, and the edition was soon struck off and bound. I may say here that all those on the Islands who had subscribed for the book, and had thus contributed means in advance for its publication, were promptly furnished with the copies they had paid for.

I have given at some length the details of the translation and publication of the Book of Mormon in the Hawaiian language. How free from imperfections it may be, or how much good, with all its imperfections, it may have done, is not for me to say. I can testify, however, that it was a genuine labor of love with me, and that the days, months and years spent upon it are reckoned among the happiest and most blessed of my life.

The reference above to Brother Napela, who assisted me so greatly in the revision of the translation, will justify further allusion to him, especially as he will be personally remembered by some readers, he having visited Utah in 189[illegible], and remained some time. He came with the late Elder George Nebeker, and during each of the time he stayed here he was my guest. He is long since dead, and was faithful to the last. He was a noble man, in all that the word implies, and the prominence which he merited and acquired has been in some measure transferred to his posterity, for his daughter is the wife of one of the leading men on the Islands.

My last meeting with him is deeply impressed upon my mind. After [illegible] the native language, and having [illegible] in it, I felt by my companions that I was impelled to [illegible] the people and lift up a warning voice to them. I could not [illegible] [illegible] to proclaim [illegible] which [illegible] to [illegible] I did not [illegible] to preach. However, I felt strongly that we would find a people [illegible] [illegible] who would [illegible] to us, although I had [illegible] them.

[illegible] had [illegible] in the United States [illegible]

[illegible] on my journey [illegible] Kindly, [illegible] the people's [illegible] [illegible] town without having the opportunity of meeting, and [illegible] missionaries who were [illegible] opportunity which I [illegible] in my travels among the people. All at once I was impressed that if I would return, it would be revealed me. I turned about, and on passing by a churchyard, two half-white women came out of a house nearby, and, seeing me, called out two or three times to each other, [illegible] exclaiming, in the Hawaiian language: "Oh, the white man!" As I walked toward the fence enclosing the house, three men came out. I saluted them, and was greeted by them in return. I had only passed them a few feet when the leading one [illegible] inquired of me where I was going. I told him I had thought of returning to Lahaina on account of the weather. He urged me to come in and stay with him till Monday, this being Saturday. Upon my telling him who and what I was, his desire to have me stay was increased, and after accepting his invitation and entering the house, he offered me food, and in the course of conversation suggested that we go up and call upon a neighboring missionary. This was exactly what I wanted, and I acted upon the suggestion gladly. The interview was pleasant; the missionary made many inquiries, but gave me plainly to see that he condemned our principles and belief before he heard or understood them. His feelings were unveiled the next day, Sunday, when he called my native host and a number of other leading men together after his service in church and endeavored to poison their minds against our doctrines by telling all manner of falsehoods concerning us.

As soon as I entered the house of this native and saw him and his two companions, I knew that I had met the men for whom I had been looking. His name was Jonatana H. Napela. He was a judge and a leading man in that section. His companions were Uwa and Kaleohano. All three were graduates of the high school of the country; they were fine speakers and reasoners, and were of high standing and influence in the community. I explained to them as well as I could our principles, and the difference between our doctrines and those taught by the missionaries in their midst; and they seemed well satisfied. At supper on the Sunday evening after their missionary's service in the church, the nature of their questions clearly showed me the efforts he had been making to prejudice them against our faith, and I was led to beseech them, as they valued their souls, not to reject the truth which I imperfectly presented to them until they could understand it for themselves. I promised them that I should soon be able to explain it more fully to them; that in the meantime they would find the principles contained in the Bible and that they were eternal truth. My hearers were melted to tears, and promised me that they would not reject my testimony until they had fully judged for themselves. They were as good as their word; and I soon after baptized them all three into the Church, as well as many others in that immediate vicinity. The women who had hailed me were Napela's wife and her sister. They often told me afterwards that they wondered why they should have called out as they did when they saw me. It was no uncommon thing for white men to be seen there, and to pass along the road as I was doing. I understood very well, however, why the incident had occurred. If it had not been for their unusual behavior, Napela and his friends would not have come out of the house, and I would have passed by unnoticed and missed them.

During the half century that has elapsed since I began missionary labors as a preacher to the Hawaiians, I have filled many missions among many different peoples. At no time and in no nation have I ever had greater joy than in my labors among the warm-hearted natives of those lovely isles of the Pacific. I embrace with great satisfaction the opportunity of returning to them for a short time after so long an absence, and of taking part in their jubilee. Though I shall find very few perhaps whom I knew personally—most of the adults having no doubt passed to the other side—and this will cloud, to some extent, the full enjoyment of the meeting—I shall, probably see many who, in their childhood and youth knew me and in the company of these and others who know of me and of my labors among their people, there will be genuine pleasure in living over again in happy retrospection the joyous hours and days spent among them fifty years ago.

G. Q. Cannon [illegible]

Sunday, Dec. 16. President George Q. Cannon and party attended the meetings in Honolulu. (Hawn. Mis. Hist. Rec. B 374)

Monday Dec. 17. Pres. Cannon held a meeting with the Elders [illegible] [illegible] to their [illegible] [illegible] [illegible] [illegible] in California (Hawn. Mis. Hist. Rec. B 374)

1900

Tuesday, Dec. 18. President George Q. Cannon and party traveled from Honolulu to Laie. Elder Wm. W. Cluff writes:

" We drove overland to the Laie plantation, the headquarters of the mission on these islands, 32½ miles from Honolulu. In going over the mountain range the road leads through the Nuuanu pass and down the renowned Pali (precipice) of the same name; formerly there was only a narrow, steep and dangerous path down this almost perpendicular precipice over eight hundred feet deep. Now, there is a good, safe road, of smooth and easy grade, cut out of solid lava rock, over which we rode in comfortable carriages. It is a grand landscape, one visited by all tourists. As we were riding comfortably along I pointed out to Sister Cluff the faint trail I passed over 46 years ago last August, when I first passed over this Pali! Wonderful changes since then.

" We spent a week at Laie and were very pleasantly entertained by President Woolley and his good wife, and the brethren and sisters there. We looked over the plantation, where everything seemed to be prospering under President Woolley's efficient management. Four hundred and fifty acres are planted in sugar cane, just ready to take off; also 250 acres are being cultivated in rice, being leased to Chinamen at $15 to $20 per acre. Two crops of rice are raised on the same land each year. It is believed that the present crop will pay off all the indebtedness of the property, including the cost of a powerful pump recently put in, which will enable them to increase the cultivation of cane over three hundred acres. During our stay at Laie it was a continuous holiday for President Cannon. Every day the yellow wreath was placed on his neck, serenading parties came to the mission house every evening, the natives singing beautiful songs and playing sweet music.

Most of the Elders left Laie for their respective fields of labor.

(Ill. Star 63: 98)

The following communication was published in the "Deseret Evening News" of Dec. 22, 1900:

THE HAWAIIAN MISSION

Missionaries Furnished for That Island by One Family.

Many Distinguished Elders of the Church Have Preached the Word of Salvation to the Islanders.

Salt Lake City, Utah, Dec. 17.—The heart of every Elder who has performed missionary labor in the Hawaiian Islands will bid an affectionate welcome to the "News" of the 7th, bearing the "Gospel Net" to Honolulu, H. I. That surely is an honorable distinction to have performed a mission in those islands. So many of our most distinguished men have labored as missionaries among that people, shows that God considers it a most important field for His Gospel to be carried to.

Among the families that have furnished missionaries to those islands, the Cluff family [illegible] the distinction of having contributed more missionaries than any other family in the Church. Not the family of Benjamin Cluff, Sr., of Provo, [illegible] all men, the father [illegible] another [illegible] family in the Church. He, himself, was called by President [illegible] Young on the [illegible] mission, [illegible] children with [illegible] them at Laie. The family returned in 1899.

1900 (Dec 18)

In 1878 Benjamin Cluff, Jr., president of the B. Y. academy, was conducting the South American Scientific Expedition, [illegible] and labored there three and a half years. In 1882, George Cluff, now [illegible] of the Ivory Stake academy, at Castle Dale, the second son was called and also labored three and a half years. These two brothers, having learned the Hawaiian language in their youth, and having each spent upwards of eight and a half years on these islands, claim the distinction of speaking the language more fluently and with better accent than any other of the Elders except President George Q. Cannon and President Joseph F. Smith.

In 1883 Mary, the eldest daughter, was [illegible] for that mission and accompanied her husband, Elder A. A. Brum. In 1894 Lila, the [illegible] daughter, a native born Hawaiian, was set apart as a missionary, and accompanied her husband, Geo. H. [illegible] laboring there three and a half years. This makes six missionaries from this family who have labored as such on those islands.

HAWAII.

Friday, Dec. 21. Pres. Cannon met with the Elders in the prayer room at Laie and gave them timely instructions. (Haw. Miss. Hist. Rec. B. 249)

Sunday, Dec. 22. President George Q. Cannon and party attended the Sunday school and general meeting at Laie. Elder Frederick Beesley writes:

President George Q. Cannon addressed the Sunday school, exhorting the children with great earnestness to lives of purity and faithfulness. In the afternoon he occupied considerable time and dwelt at some length on the opening of the mission on the Sandwich Islands and of the faithfulness of many of the natives with whom he was associated fifty years ago. He exhorted the Saints very strongly to live pure and virtuous lives and if they were faithful and would strive to be worthy they would have the privilege to be sealed in marriage. He remarked that the sealing power would be given to the president of the mission, so that the ordinance of sealing would be accorded those who were faithful and worthy of that blessing, without their going to the temples in Zion to have that ordainance performed. (Beesley 59)

1900

Monday, Dec. 24. In the evening the Saints at Laie arranged a surprise native feast in honor of Elder George Q. Cannon and his party. After partaking heartily of the good things provided (fish and poi) a pleasant evening was spent in speeches, songs, etc. Prest. Cannon spoke for half an hour in the Hawaiian language and a prominent native Elder delivered an eloquent address in part as follows:

"We have all heard about Pukuniahi (Brother Cannon) for many years past, how, when a youth, he came to our land, bringing the first true message of salvation to our people and nation- how wonderfully he learned and spoke our language, and translated the Book of Mormon into Hawaiian, so we could read and learn of our origin and ancestors- how he preached the Gospel and baptized hundreds of our fathers and mothers. They have told us how they loved him, and taught us, their children, to love and honor his memory, until the name of Pukuniahi became a house hold word from Kauai to Hawaii (north and south islands); but we had never seen him; we did not know how he looked, whether he was a large man, or small, we loved and honored a person we had never seen, but now we have both seen and heard him speak to us. What a great privilege and blessing we have enjoyed in having him come back to these lands after fifty years have passed, to tell us of those glorious principles that will, if we give heed to what he has taught us, save and exalt us in the kingdom of heaven! Don't let us forget his good teachings and counsel." (Des.News 63: 98)

Tuesday, Dec. 25. (Christmas Day) Under this date Elder Fred Beesley journalized as follows:

" It is Christmas again at Laie. This is the fifth one I have spent here. On the second one (1886) our Freddie was born here. The happy day is enshrined in glad memories. President George Q. Cannon was desirous of having a bath in the ocean today so a number of us accompanied him down to the sea shore. The natives were fishing with a large net . We watched them make a haul and then went in bathing. The water was very pleasant and all enjoyed it immensely, President Cannon included. At about 11 o'clock a.m. Christmas dinner was awaiting us and what a grand spread it was! We were arranged at one long table, about thirty of us. Our native friends had sent us a number of chickens, and the Chinese likewise had sent us both

leis and a young suckling pig, so we feasted royally on chicken turkey, geese, pork, etc. , with such vegetables as corn, potatoes, and tomatoes; also oranges, apples and other fruits, not forgetting the poi. As soon as dinner was over President Cannon and party prepared to leave us to take the train for Honolulu with the intention of starting for the island of Maui the following day. So, bidding "aloha nui" to quite a number of natives and to us, they were whirled away" (Beesley p.69)

Elder Wm W. Cluff wrote as follows:

"On Christmas morning, after the usual greeting, President Cannon and all the brethren went down to the sandy beach and enjoyed a splendid bath in the great Pacific Ocean. The sisters meanwhile got up an excellent Christmas dinner, roast turkey, duck, chicken, a whole pig, pies, cakes, poi, fish, etc., which we all enjoyed on that tropical day, more like July at home. All of the above articles of food, except pie and cake, had been kindly contributed for the occasion by the good people of Laie.

At 12 m., the Saints gathered in the grounds of the mission house to say "aloha nui", each bringing some little present as a memento and numerous beautiful leis, with which they profusely decorated President Cannon, then all the others who were about to depart.

At 1 p.m. we bade all good-bye, and drove to Kahuku and took the train, going around the north end of Oahu to Honolulu, seventy miles. (Mill.Star 63: 98)

Wednesday, Dec. 26. President George Q. Cannon and party sailed from Honolulu on the island steamer " Kinau" for Lahaina, on the island of Maui. It was on that island where the great part of President Cannon's first missionary labors were preformed. Elder Wm W. Cluff writes:

" Sailing from Honolulu at 1 p.m. having added to the party President Samuel E. Woolley, H[illegible] C. Murdock, Sister Fernandez (hostess of President and Sister Cannon while in Honolulu, we arrived in Lahaina at 8 o'clock in the evening, where we were met by Elders [illegible] Lusser and [illegible] Gibson, also some of the native brethren, who conducted us to a comfortable home prepared for our accomodation. (Mill.Star 63: 98)

1900

Hawaiian Mission.

Thursday, Dec. 27. Elder Wm. W. Cluff writes:

" Next morning (Dec. 27th) I pointed out to the brethren the place where Apostles Ezra T. Benson and Lorenzo Snow, with Elder Alma L. Smith and myself, were capsized in the serf thirty-six years ago, and where President Snow came near loosing his life, but in the providence of God was miraculously saved.

It was in this town where the Lord, in a wonderful manner, made known to Elder Cannon the great work that would be done among the native races on these islands, if he and the Elders would remain and learn their language. He saw in vision three prominent Hawaiians that would receive them, and the message the Elders had to bear. The strong impression he received led him to decide he would stay, if all his companions returned; four out of the ten finally decided to remain with him. Being without funds, and a stranger unable to talk the language, he went through the town seeking a place to stop; finally calling at the house of an elderly lady, and in the best way he could stated his circumstances. He was moved to tears, and the old lady also wept, and finally offered to care for him and his companions, Brothers James Keeler and Henry W. Bigler, until they could do better. Brother Cannon, on having acquired, by special gift, a sufficient knowledge of the language to be able to converse fairly well, he started on a tour around the island. At Wailuku, on the opposite side of Maui, he, in a remarkable manner was led to meet the three men he had seen in vision at Lahaina, all of whom proved to be mighty men in assisting to spread the Gospel among their people, so all the Lord had promised in regard to the work, of the Elders would remain, was literally fulfilled. Coming here now, after fifty years had elapsed, all those early important events were called up fresh in his mind, and was a great joy and satisfaction to him."

~~Mill Gras 63:99~~

1900 (Dec. 27)

After breakfast, the Saints and many of their friends came in and President Cannon addressed them in the large dining- room of the house where we were stopping (in Lahaina on the island of Maui). He related, in full, his early experience in this town, and incidentally mentioned the name of the kind lady who first entertained him, at which a native woman whispered to me, and said 'this house where you are stopping belongs to the grandson of that same lady'. Quite a singular coincidence! After the meeting, we took conveyances and drove to Waikapu, near Wailuku, where we stayed over night at the house of a half-white lady, not of our faith, but who said it was a great pleasure and privilege to welcome and entertain us at her home. All she asked was that President Cannon would bless her, which he did. She spoke good English. As the party approached the village a delegation of the natives (males and females) on horse-back, profusely decorated with brilliant colored flowers, came out to meet and escort us to the town."

Friday, Dec. 28. President Cannon and party being in Waikapu, a meeting was held in the Calvinistic Church, the people coming from all the villages around. A half-white man, son of a cousin of Henry Clay, came a long way to see President Cannon, who was well acquainted with and had baptized his father.

Elder Wm.W. Cluff writes:

"President Cannon occupied all the time in the meeting, speaking mostly in Hawaiian. After this meeting a public dinner- Luau- was prepared and much enjoyed by all; numerous leis, as had been the order everywhere we went, were placed on the guests of honor. After partaking of the feast, carriages drove us over to Wailuku, the town where Elder Cannon met the three men he saw in a vision, and where he made his home while translating the Book of Mormon; the home of Napela the descendant of a high chief family, who not only provided a comfortable home for Elder Cannon and afterwards for Elder Joseph F. Smith but to the day of his death proved a mighty advocate and defender of the Gospel. He was one of the three men above referred to. President Cannon pointed out the very spot where Napela's house, and the one in which he translated the Book of Mormon, had stood, remarking with evidence of much emotion, 'Now that I have seen the sacred spot, I am satisfied, I am now ready to return home, but I would not have been satisfied with my visit to the islands if I had not come here! In

the drive from Kaina to Waikapu and Wailuku, the road for eight miles is along the face of a pricipice, now a splendid wagon road is cut in the lava rock with an even grade and wall of protection on the outside, so we were able to trot along at a brisk pace. Sometimes above and sometimes below us, could be seen the tortuous rude path of former days. President Cannon, pointing to them remarked: 'Many is the time I have pegged it along that road, which looks now as though it would be impassible for man or beast to go over.'"

(Mill.Star 63: 99)

Saturday, Dec. 29. President George Q. Cannon and party drove back to Lahaina, where they arrived in time to take passage on the steamer "Kinau" on her return trip ffom Hawaii to Honolulu, where they brethren arrived safe and well at 7.30 p.m.

Sunday, Dec. 30. This being the last Sunday which President George Q. Cannon and party spent in Honolulu, the large meeting house was filled to overflowing and President Cannon preached an hour in the Hawaiian language, being free and easy in his utterances which pleased the native Saints very much. It was surprising to note how the Hawaiian language came back to him by hearing and speaking it a few days, as he had scarcely heard or spoken it for nearly fifty years. Had he remained on the islands a week to two longer he would undoubtedly have been able to speak the language as well as ever.

Monday, Dec. 31, President George Q. Cannon and party spent the last day of the year very pleasantly in Honolulu participating in feasts which had been prepared in their honor and responding to invitations to visit Saints and strangers.

31 December, 1900

HAWAIIAN MISSION.

Twenty-two Elders from Zion and seven missionary sisters. Also nine visitors from Zion.

Samuel E. Woolley, president.

East Maui Conference: John B. Pendleton, President.

Hilo Conference: Marinus M. Bush, president.

Honolulu Conference: Albert H. Belliston, president

Kauai Conference: Farley P. Musser, president

Laie Conference: Samuel E. Woolley, president

North Hawaii Conference : David W. Johnson, president

Oahu Conference: Angus Smedley, , president.
" Plantation: Samuel E. Woolley, superintendent.
South Hawaii Conference: Joseph Edward Storey, president.

West Maui Conference: Ira Lyman Wilson, president.

The following Elders and Sisters were laboring as missionaries in the Hawaiian Mission December 31st, 1900, mentioned in the order of their arrival in the Mission:

1. Samuel E. Woolley (arrived 31 Aug. 1895): President of the Mission; manager of the Laie plantation and treasurer of the Mission. Sunday School and Y. M. M. I. A.

2. Mrs. Alice M. Woolley (wife of Samuel E. Woolley) (arrived 31 Aug.1895): President of the Mission Relief Societies.

3. Charles C. Bush (arrived 18 Jan.1897): School teacher at Laie and Superintendent of Mission Sunday Schools.

4. William B. Davis (arrived in April 1897): Engineer and mechanic at Laie plantation.

5. Parley Pratt Musser (arrived 16 Aug.1897): First counselor in Mission Y. M. M. I. A.

6. Jennie Musser, wife of Parley P. Musser, (arrived 16 Aug.1897): Counselor in the Mission Relief Societies and book-keeper and store-keeper at Laie.

7. Albert H. Bellisto (arrived 18 Apr.1898): Assistant manager of the Laie plantation and president of the Mission Y.M.M.I.A. Labored in Honolulu.

8. Wilford J. Cole (arrived 10 June 1898): Assistant manager of Laie plantation.

9. Mrs. Ellen Cole (arrived 10 June 1898): Counselor and treasurer in Mission Relief Societies and assistant store-keeper at Laie.

10. Marinus Marion Bush (arrived 10 June 1898): 1st Assistant superintendent of Mission Sunday Schools;labored as missionary in the Hilo (Hawaii) Conference.

11. Joseph Edward Storey (arrived 24 Nov.1898): Secretary of the Mission Sunday School; labored in the south Hawaii Conference.

12. George A. Davis (arrived 23 Dec. 1898): 2nd Assistant Supt. of the Mission Sunday Schools; labored in the Hilo Conference.

13. Barr W. Musser (arrived 6 Jan.1900): Book-keeper and store-keeper at Laie.

14. Ira Lyman Wilson (arrived 1 Feb. 1900): Labored in the West Maui Conference.

15. John B. Pendleton (arrived 1 Feb.1900): Labored in the East Maui Conference.

16. Mrs.Olive Pendleton,wife of John B. Pendleton, (arrived 1 Feb. 1900): Counselor in the Mission Relief Societies and assistant school teacher at Laie.

17. Angus Smedley (arrived 29 Feb.1900): Secretary of the Mission Y. M.M.I. A. ; labored in the Oahu Conference.

18. William Waddoups (arrived 29 Feb.1900): Assistant Clerk of the Mission Y.M.M.I.A.; labored in the Honolulu Conference.

19. David W. Johnson (arrived 24 Apr. 1900): 2nd Counselor in the Mission Y.M.M.I.A.; labored in the North Hawaii Conference.

20. Thomas R. Young (arrived 24 Apr. 1900): Labored in the South Hawaii Conference.

21. Arthur P. Musser (arrived 24 Apr.1900): Secretary of the Mission Y.M.M.I.A.; labored in the West Maui Conference.

22. Robert A. Moss (arrived 24 May 1900): Labored in the Kauai Conference.

23. Walter F. Philips (arrived 1 Aug.1900): Engaged in studying the Hawaiian language.

24. Mrs. Anna Philips, wife of Walter F. Philips (arrived 1 Aug. 1900): Engaged in studying the Hawaiian language.

25. Frederick Beesley (arrived 24 Oct.1900): Missionary on Oahu and teacher of music.

26. David H. Madsen (arrived 7 Nov.1900): Studying the Hawaiian language.

27. Mrs. Madsen (wife of David H. Madsen) (arrived 7 Nov.1900): studying the Hawaiian language.

28. Mrs. Bush (wife of Charles C. Bush) (arrived18 Nov.1900): to accompany her husband home.

29. Frank J. Silver (arrived 29 Nov.1900): Studying the Hawaiian language.

30. President George Q. Cannon who arrived in the mission 10th of December, 1900, with his wife and three sons, were visiting in Hawaii at the close of the century, having come to participate in the semi-centennial Jubilee.

31. William W. Cluff, who arrived in the Mission on the 10th of December, 1900, to participate in the semi-centennial Jubilee, with his wife and Mrs. H. R. Clawson and her son, Scott Clawson.

At the close of the century, the Hawaiian Mission consisted of nine(9) Conferences, viz:

1. Laie Conference with Samuel E. Woolley as President and other Elders at mission headquarters as assistants.

2. Honolulu Conference with Albert H. Belliston as President and William Waddoups, Abraham Fernandez, John Kalauawa, (a native Elder) and Joseph Luahiwa (a native Elder) as his assistants.

3. Oahu Conference with Angus Smedley as President and Kalili (a native Elder) as his assistant.

4. Kauai Conference with Parley P. Musser as President and Robert A. Moss as his assistant.

5. West Maui Conference with Ira Lyman Wilson as President and Arthur P. Musser and Paulo (a native Elder) as his assistants.

6. East Maui Conference with John B. Pendleton as President and Wahilani (a native Elder) as his assistant.

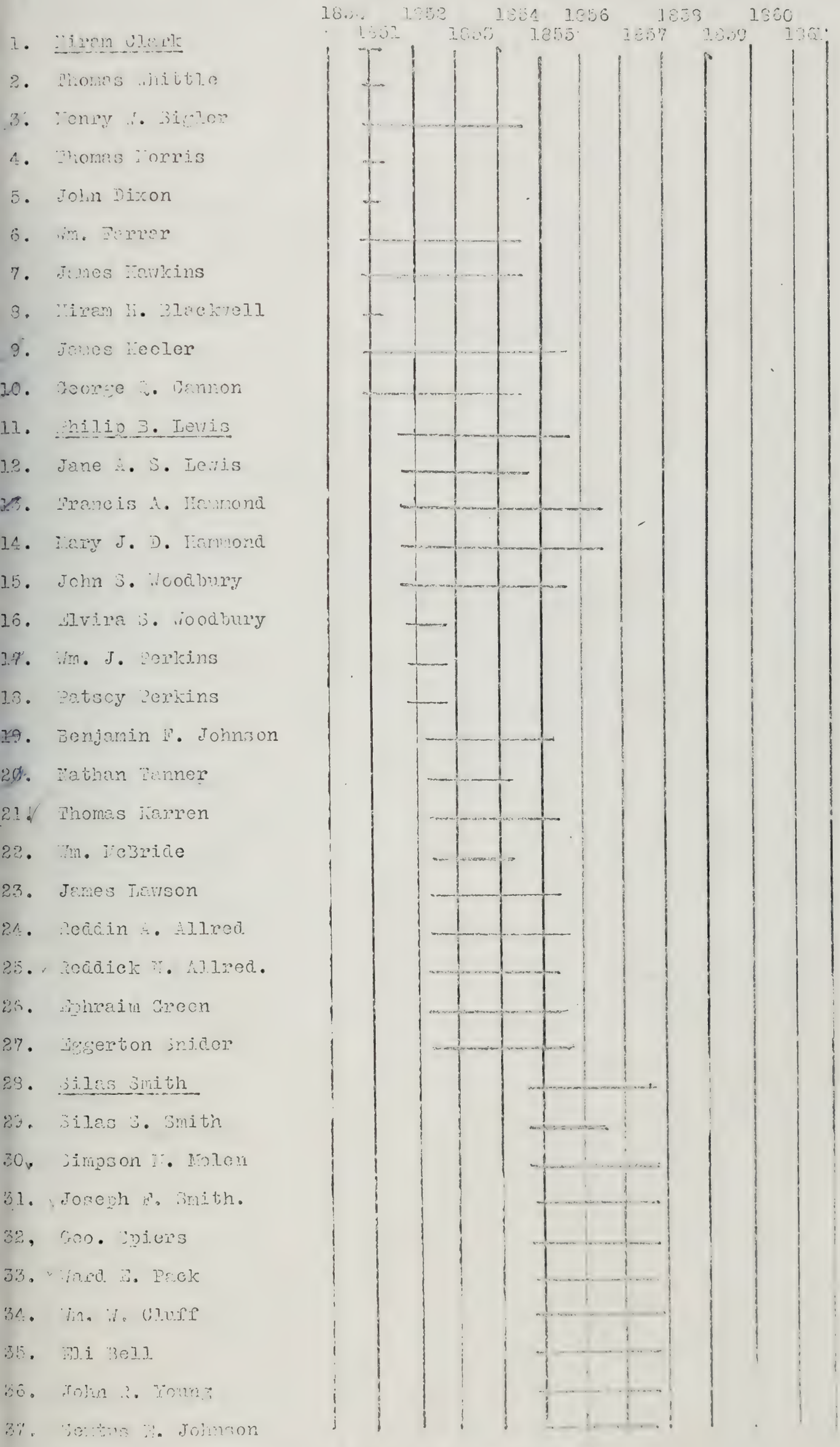
7. South Hawaii Conference with Joseph Edward Storey as President and Thomas R. Young as his assistant.

8. North Hawaii Conference with Elder David W. Johnson as President and Walter F. Philips as his assistant.

9. Hilo Conference with Marinus M. Bush as President and George Davis as his assistant.

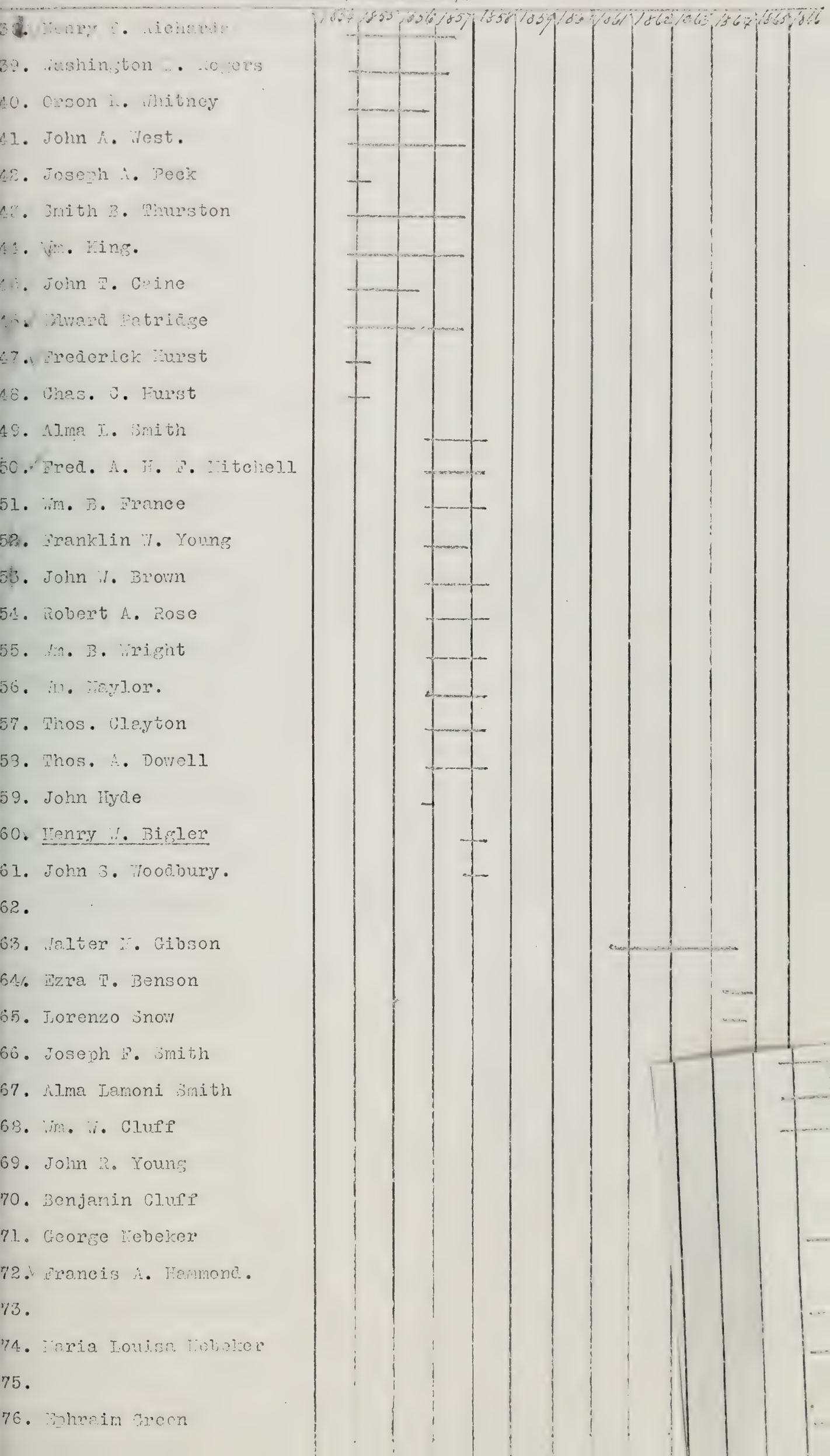
MISSIONARIES WHO HAVE LABORED IN THE HAWAIIAN MISSION.

From 1850 to 1900.

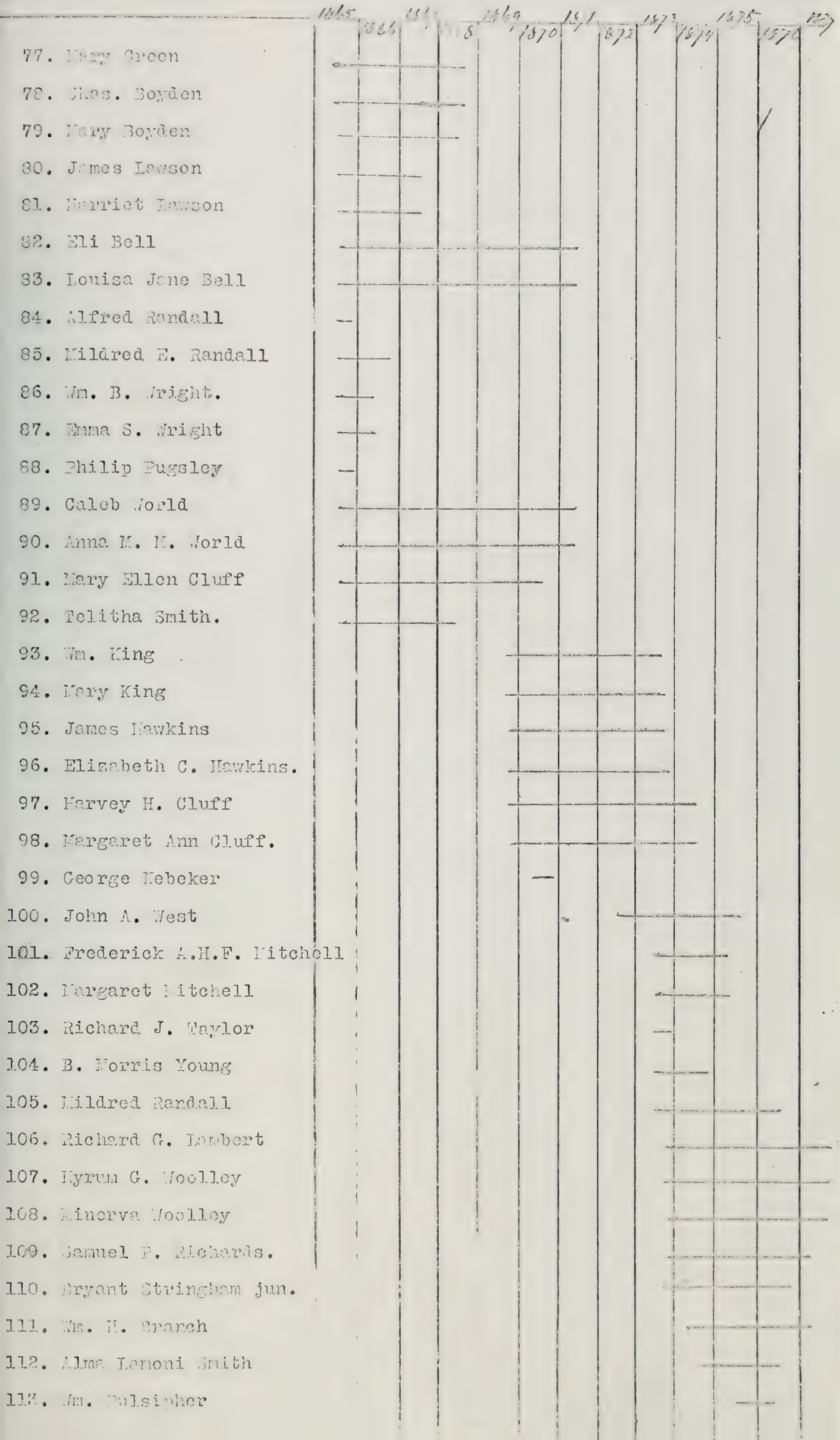


Note: Names of Presidents of [illegible].

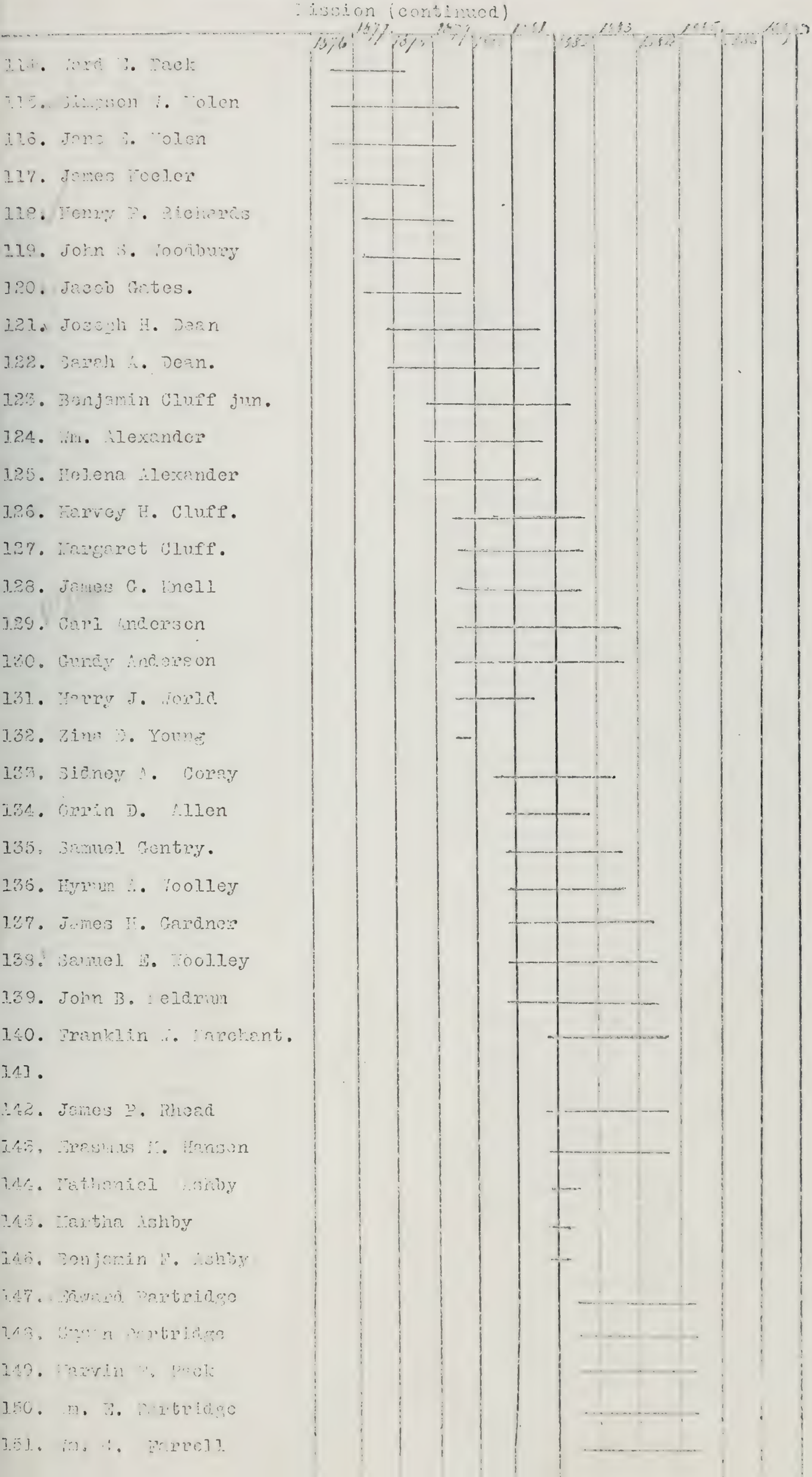
Missionaries who have labored in the Hawaiian
ission (continued).



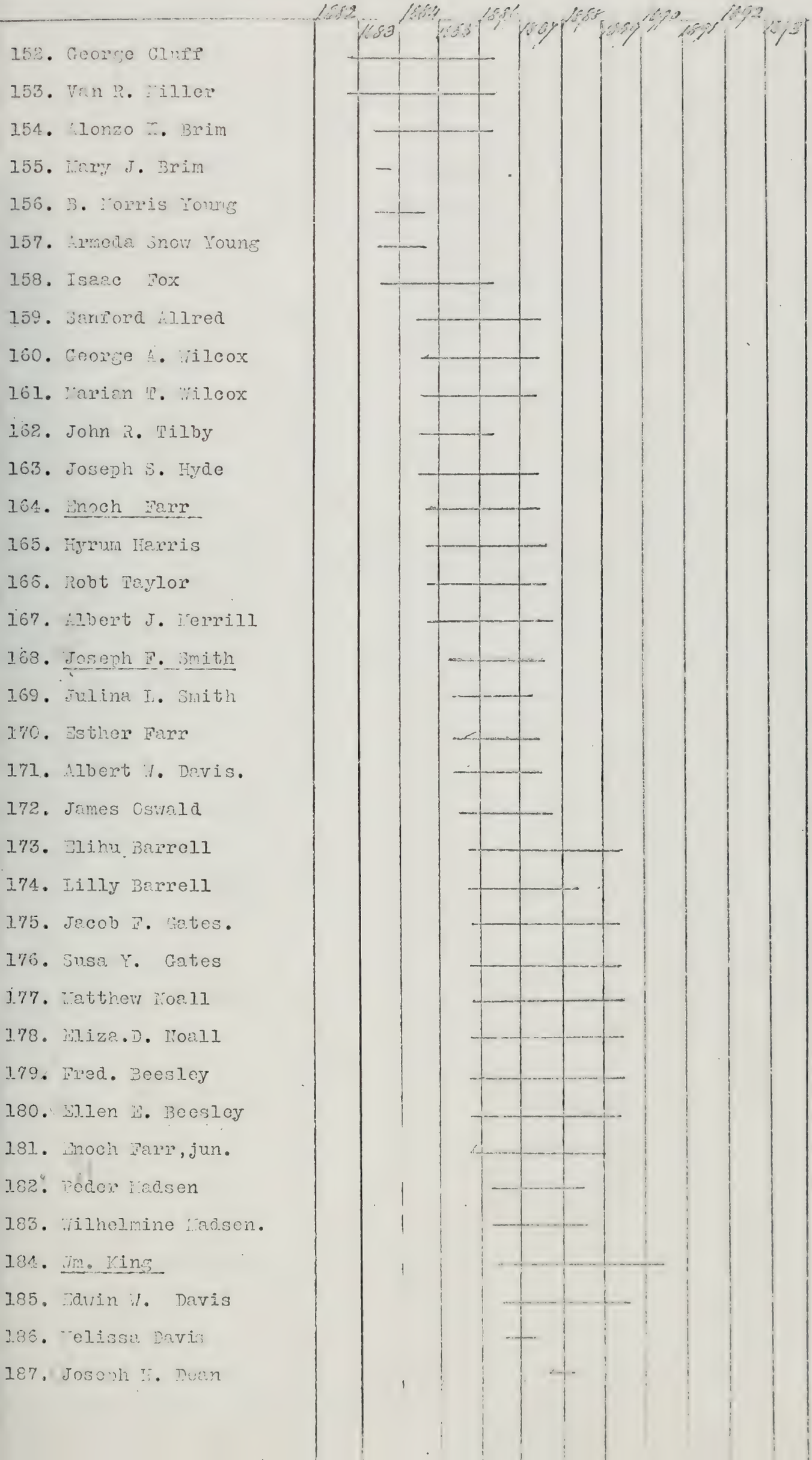
Missionaries who have labored in the Hawaiian Mission (continued).



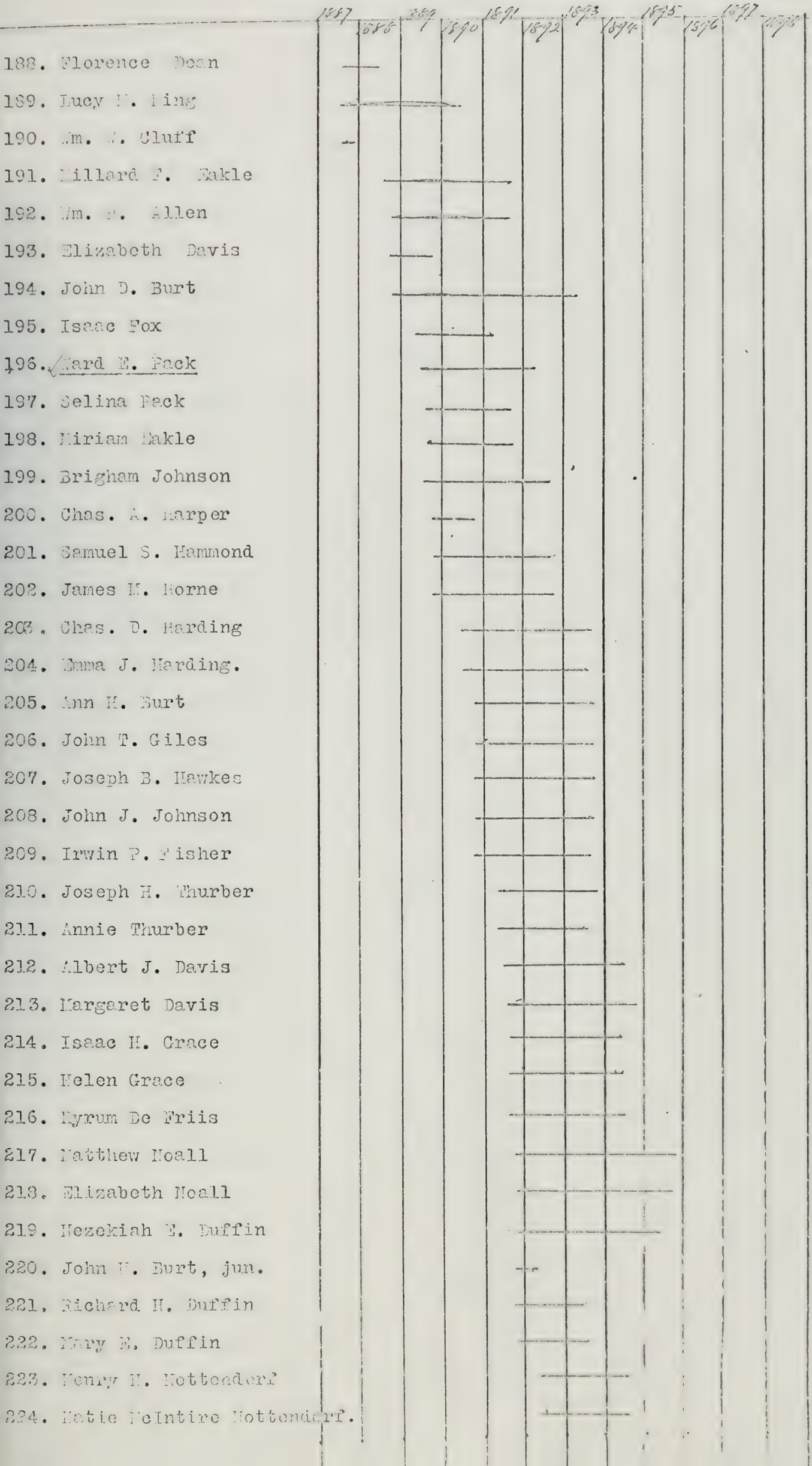
Missionaries who have labored in the Hawaiian Mission (continued)



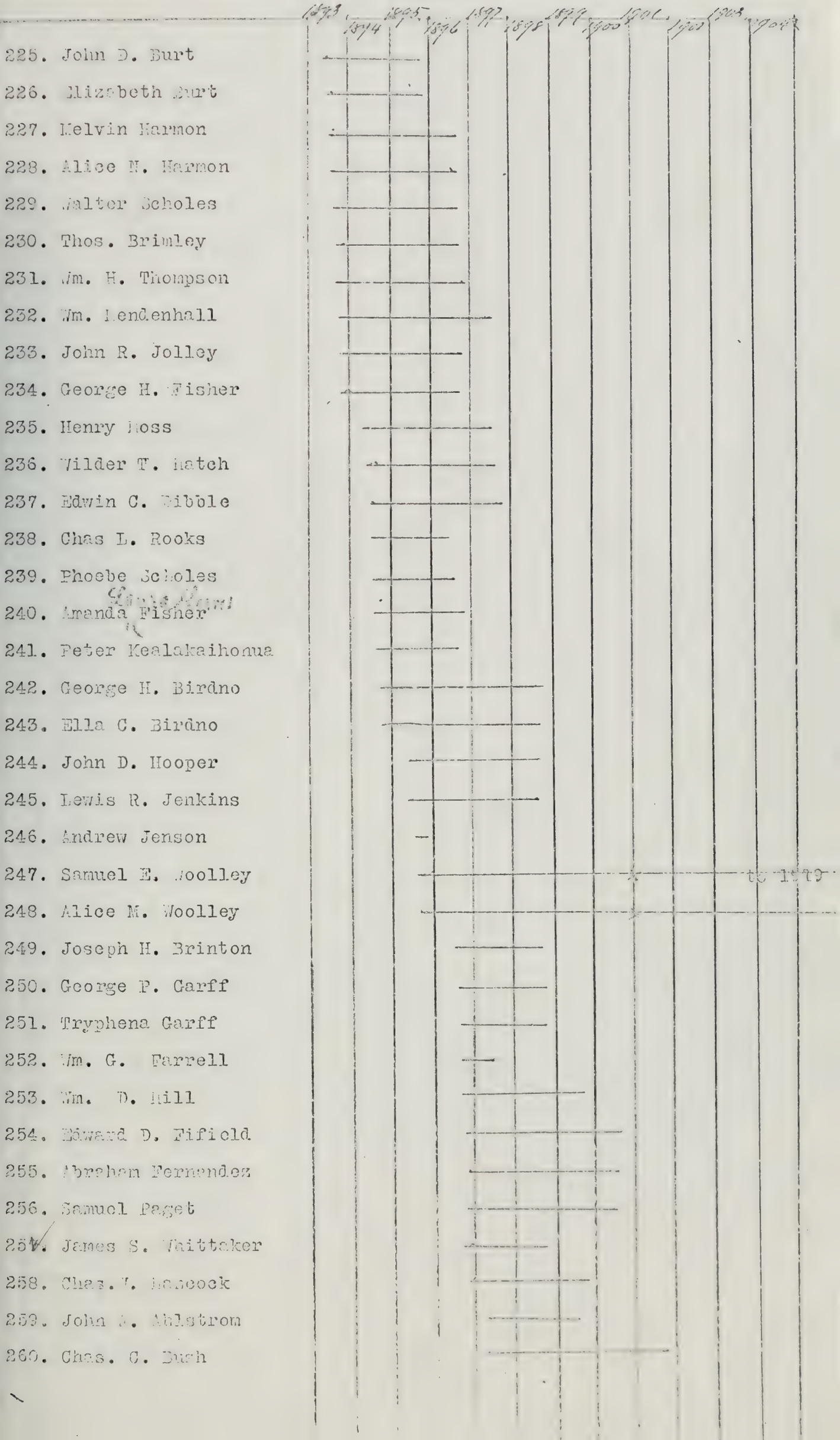
Missionaries who have labored in the Hawaiian Mission (continued)



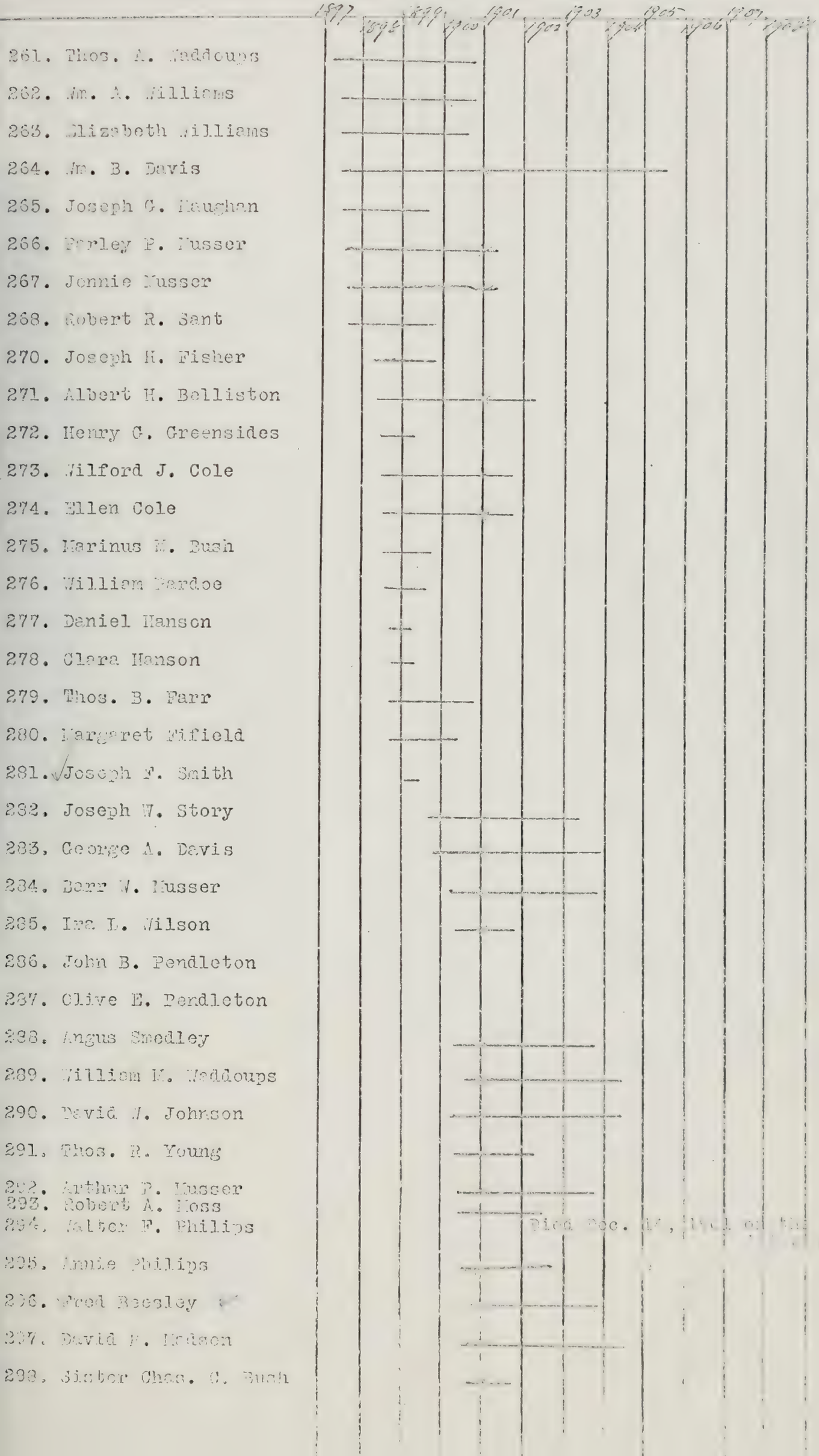
Missionaries who have labored in the Hawaiian Mission (continued)



Missionaries who have labored in the Hawaiian Mission (continued)



Missionaries who have labored in the Hawaiian Mission (continued)



Missionaries who have labored in the Hawaiian

Mission (continued)

	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909	1910	1911
299. Francis J. Silver												
300. George Q. Cannon												
301. Jm. W. Cluff.												

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